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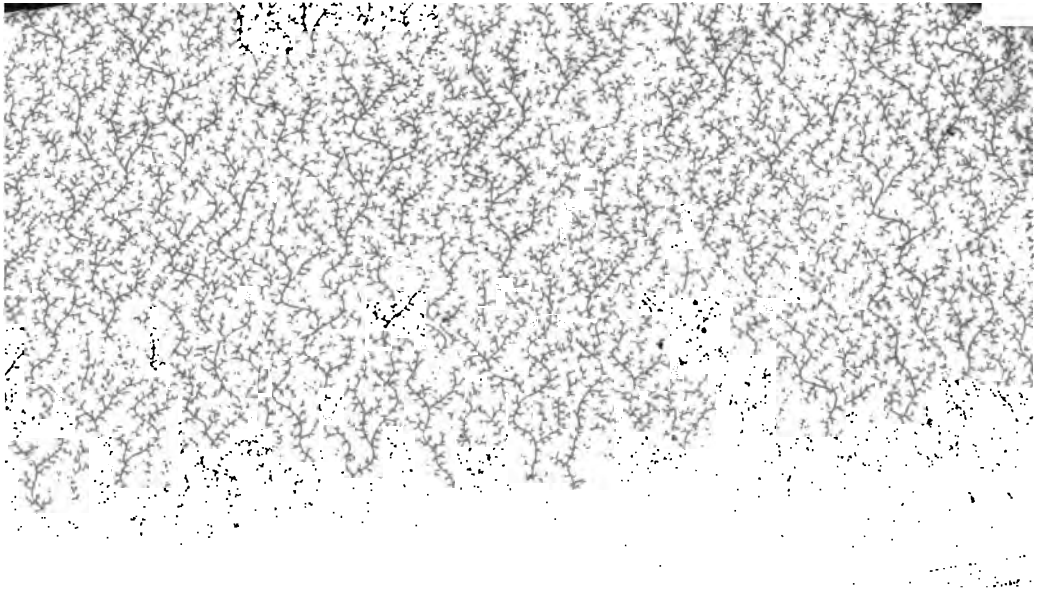

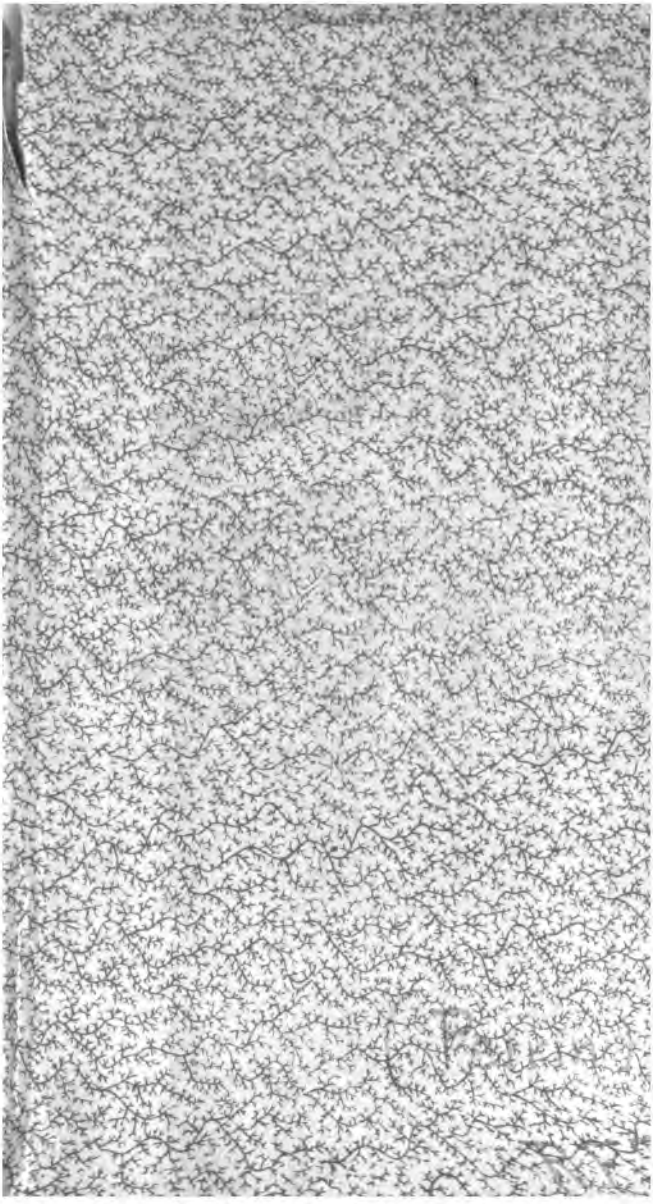

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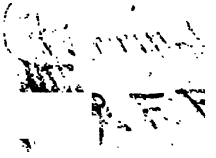

ENTERTAINING

AND

INSTRUCTIVE

EXERCISES,

WITH THE

RULES OF THE FRENCH SYNTAX

BY JOHN PERRIN.

Delectando pariterque monendo. Hor.

THE NINTH EDITION,

REVISED AND CORRECTED AGREEABLY TO THE AUTHOR'S GRAMMAR.

BY M^R. TOCQUOT,

Author of the "Latin Scholar's Guide;" and Editor of Mr. Perrin's Grammar.

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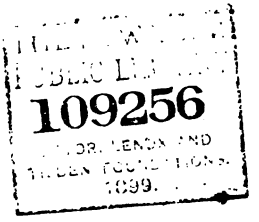

PREFACE

OF THE

AUTHOR.

AS EXERCISES are generally allowed to be highly uſeful to the learners of a language, the very nature of them, undoubtedly, requires that they ſhould be rendered, at once, entertaining and inſtructive; and yet moſt of them are ſo far from being ſuch productions, that they abound with diſagreeable examples, which cannot fail of appearing diſguſting, and even ridiculous, to all perſons of taſte and underſtanding.

No care has been wanting to ſelect, in this performance, ſuch ſentences as are not only decent and inoffenſive, but greatly conducive to the ſcholar's pleaſure and improvement; and, in this reſpect, it has the advantage of any other of the kind, that the figures encloſed between parentheſes, interſperſed throughout the whole work, indicate the different moods and tenſes of the verb, by references at the end thereof; ſo that even a child cannot be at a loſs, as to the particular mood or tenſe it is to be put in, if he attends to the figure.

To every particular part of ſpeech are prefixed the Rules of the *French Syntax*; and care has likewiſe been taken to ſet down the gender of nouns; which will enable the pupils of either ſex to perform their exerciſes in a proper manner, and ſave much of the time uſually ſpent in conſulting their dictionary, if they have leiſure for the purpoſe,

The method of Part III. is entirely new, as to the French language, though it is, unqueſtionably, the moſt eaſy and expeditious, both for maſter and ſcholar, that has ever been preſented to the public. Let the pupil, for inſtance, turn into French this phraſe, "I haye promiſed to you;" he will probably render it thus, *J'ai promis à vous;* but, if you point out to him what is amiſs, as it is done in this part of the preſent undertaking, he will aſſuredly recollect that the perſonal pronouns, in their oblique caſes, are, almoſt always, put before the verb. Again, let him tranſlate theſe words, "The letters which I have received;" in all probability he will do it in the following manner, *Les lettres que j'ai reçu*; but he no ſooner perceives that the laſt word is wrong, than he calls to mind, that, in this caſe, the participle agrees with the foregoing noun in gender and number; which will make a deeper impreſſion of the rule on his memory than any other means, eſpecially if the maſter takes care to explain to him the particular rules relating to the conſtruction of the participle; and the caſe is the ſame as to other conſtructions.

A compendious hiſtory of the moſt celebrated Greek and Latin authors is, moreover, added; which is ſo contrived, as to give the reader, at the ſame time, an opportunity of being acquainted with the beſt French writers and their works; and the whole is intermixed with anecdotes, both curious and entertaining.

Some of my friends have prevailed on me to ſubjoin, in an Appendix, ſuch plain and familiar Cards and Letters as, it is hoped, will be of ſervice to ſtudents of the French tongue*; and in the preſent undertaking the Regular † and Irregular ‡ Verbs are alphabetically conjugated in the moſt conciſe manner, with the figures *referred to in the* ſeveral parts of this performance.

* *See page* 294. † 30, 31. ‡ 32, &c.

ADVERTISEMENT OF THE EDITOR.

THE method which Mr. PERRIN followed in his GRAMMAR has been, to make *precepts and practice, rules and examples, go hand in hand together**. He has multiplied examples under each rule, that, by the frequency of the ſentences ſubject to the ſame phraſeology, the grammatical rules might be more forcibly imprinted on the memory.

Perſuaded by long experience, that the beſt method of teaching a language is to conduct gradually to theory by practice, and to perfect practice by theory, the Author at firſt preſented in his Grammar many regular examples; and afterwards compoſed a book of Exerciſes, in which the phraſes are to be made according to their reſpective rules and examples.

The examples in his Grammar being compoſed principally of phraſes neceſſarily employed in common converſation, are, at the ſame time, adapted to the capacity of children, and proper for the uſe of all thoſe who learn a language not only to underſtand it, but to ſpeak it.

Longum iter eſt per præcepta, breve et efficax per exempla.
SENEC. Ep. vi.

According to the title of the book, every ſentence of the Exerciſes is either INSTRUCTIVE or ENTERTAINING; but theſe ſentences having too vague a relation to the title of the chapters under which they were placed, it was not obvious to what part of the rules or obſervations they would correſpond; beſides, in many chapters, ſentences were wanting to inſtance the application of each rule. It has therefore been

* See the Preface to the Grammar.

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* See the Preface to the Grammar.

thought neceſſary, in this edition, to place the ſentences i their proper order, and to ſupply them where they were omitted.

The ſentences have been ſelected, not merely to preſent the object of the rule, but alſo to inſtill into the mind of youth uſeful maxims and inſtructions.

Apes debemus imitari, quæ ducunt ſuccum ex floribus ad mel faciendum idoneis, deinde diſponunt per favos quidquid attulêre.
SENEC. Ep. 84.

The ſhort examples introduced in the Grammar, and the ſentences choſen for the Exerciſes, have a relation to the ſame chapters and the ſame articles; ſo that, reading the examples of the Grammar, the ſcholar may follow cloſely the rule by the mere imitation of the phraſeology. In the Exerciſes, as well as in the Grammar, the word which is the object of the rule is printed in a type different from the running type.

Segnius irritant animos demiſſa per aurem
Quàm quæ ſunt oculis ſubjecta fidelibus, et quæ
Ipſe ſibi tradit ſpectator.
HORAT. De Art. Poet. v. 180.

To remove all difficulties, references have been put to the rule to which a word is ſubject. The ſcholar will find, in the beginning of the book, the parts of ſpeech which are ſubject to difficult variations, called accidents, and often puzzling to foreigners. A general Index has been added at the end of the book.

The ſcholar alſo will find in this edition a new Paradigm of the perſonal pronouns, which preſents in one page their accidence, variations, and uſe; ſee page 10.

A comparative view of the article, noun, adnoun or pronoun, both in French and Engliſh, has been added at the end of the rules of thoſe parts of ſpeech.

Theſe compariſons will ſhew at one view the difference between the two languages, and conſequently will exhibit at once, and in a few lines, all the difficulties which the ſcholar has to encounter.

If, from experience, this new ſcheme of compariſon proves to be an eaſy and uſeful method to ſurmount the difficulties of a foreign language, as the author thinks it will, then the ſame method may be purſued afterwards through all the different parts of ſpeech.

The ſecondary rules, or obſervations, are diſtinguiſhed from the principal rules by a type ſmaller than the running type, ſo that the ſcholar will know what is more important at firſt to learn, leaving theſe obſervations only for references, when he ſhall have occaſion to have recourſe to them, and which he will eaſily find out by the means of the copious index which is at the end of the book.

The references at the bottom of the pages through all the book, will engage the ſcholar to make a conſtant repetition of the preceding rules; and in attending to thoſe references, and to the alphabetical letters which indicate the tenſes of the verbs, it will ſcarcely be poſſible to fall into error; which method will encourage the ſcholar, and ſpare trouble to the teacher.

By having recourſe to the references, it will ſoon be perceived that the rules referred to are little above twenty in number. The note in the manner of an appendix, page 59, and the ſhort comparative views, contain the moſt frequent and difficult of them.

EXPLANATION of the MARKS and ABBREVIATIONS made uſe of in this Work.

m. is for the maſculine gender.

f. for feminine.

(a) (b) (c) &c. to (k) denote the different tenſes. See pages 26 and 27.

(1) (2) (3) &c. to (6) are the indices of reference to the bottom of the page.

———— denotes that the word is ſpelled in French as in English, except the final.

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INTRODUCTION

TO THE

EXERCISES

UPON THE

RULES OF THE FRENCH SYNTAX.

Analyſis of the Parts of Speech.

THERE are in the French language ten ſorts of words, or parts of Speech, namely; the ARTICLE, the SUBSTANTIVE or NOUN, the ADJECTIVE or ADNOUN, the PRONOUN, the VERB, the ADVERB, the PARTICIPLE, the PREPOSITION, the CONJUNCTION, and the INTERJECTION.

I. The ARTICLE is a word prefixed to ſubſtantives to point them out, and to ſhow how far their ſignification extends; as, *the* ſtudy of hiſtory is uſeful and agreeable; *l'*étude de l'hiſtoire eſt utile & agréable: *the* nature of man is unknown to man; *la* nature de l'homme eſt inconnue à l'homme: *A* bad man is ungrateful towards God and towards men; *un* méchant homme eſt ingrat envers Dieu & envers les hommes: *A* prince is not always ſo happy as people believe; *un* prince n'eſt pas toujours auſſi heureux que le peuple croit.

Grammarians admit of two ſorts of articles;

The definite (*the*) *le*, m. *la*, f. *for the ſingular*; *les*, plural *for both genders*.

The indefinite (*a* or *an*) *un* m. *une*, f. for the ſingular, *des* inſtead of *quelques*, *pluſieurs*, for the plural.

The definite article, 1ſt. reſtrains the ſignification of a general appellation; as *l'*étude de l'hiſtoire eſt utile & agréable. *La* nature de l'homme eſt inconnue à l'homme.

2dly. Indicates the gender and number of ſubſtantives; and for that reaſon is uſed in French before a noun taken in its wideſt ſenſe; as *l'*étude orne l'eſprit; ſtudy adorns the mind: *la* nature a beaucoup d'obſervateurs, mais elle a peu de confidents; nature has many obſervers, but ſhe has few confidents. *Les* princes ne ſont pas toujours auſſi heureux que *le* peuple croit; princes are not always ſo happy as people believe: *les* exemples inſtruiſent plus que *les* préceptes; examples inſtruct more than precepts.

Subſtantives in French having no final to diſtinguiſh ſufficiently the plural from the ſingular, it has been neceſſary to prefix a particle, in order to denote the number of the thing ſpoken of, and the article, which, as we have ſhown, limits the general ſignification of nouns, was alſo formed to point out their gender and number.

The indefinite article is uſed in a vague ſenſe, and reſtrains the ſignification of a general appellation to one or ſeveral objects in an indefinite or partitive ſenſe; as *un* prince n'eſt pas toujours auſſi heureux que le peuple croit. Nous voyons quelquefois *des* princes très malheureux; we ſometimes ſee princes very unhappy. *Un* homme de génie eſt ſujet, comme un autre homme, à commettre *des* erreurs & *des* fautes; a man of genius is ſubject, like another man, to commit (*ſome*) errors and faults.

Another article, called partitive, *du, de la, des*, is commonly admitted in practical French grammar; this article is reſolved in Engliſh by the particle *ſome*; *un*, may be always conſidered as an adjective, whether it ſignifies one ſingle individual; as, je ne connois qu'*une* bonne grammaire, c'eſt celle de Meſſieurs de Port Royal; I know but *one* good grammar, it is that of Meſſrs. de Port Royal; le roi Alfred fut *un* grand homme, King Alfred was *a* great man; whether it ſignifies *one* taken for *the whole*, by a figure of grammar, called Synecdoche; as, *un* homme ſage n'eſt pas toujours ſur ſes gardes, ou *l'*homme ou *les* hommes ſages, &c. *a* wiſe man is not always upon his guard; *un* roi doit être le pere de ſon peuple, *a* king ought to be the father of his people.

The article called partitive may alſo be reduced into the definite article in reſtoring what is ſuppreſſed by the figure called Ellypſis; then only the article *le* would remain, which would agree with the general definition of the article; for, thoſe who admit more than one article may as well admit a dozen, and call the particles

ce, *this*,	a demonſtrative article,
un, deux, trois, &c.	a numerical art.
mon, ton, ſon, &c.	a poſſeſſive art.
pluſieurs, aucun, quelque,	an indefinite art:

For theſe preceding words being neither pronoun nor adjective, according to the definition of the words, are claſſed among the articles by ſome grammarians: however, this ſyſtem appears to be erroneous; for, if by the ſyntheſis we re-compoſe thoſe ellyptical words, we ſhall reduce each of them into ſeveral parts of ſpeech, which ſeveral parts will again, by analyſis and ellypſis, be reduced into ſingle particles as they are.

II. A SUBSTANTIVE or noun is a word which expreſſes the name of any thing that exiſts, or which we conceive as exiſting; as, the earth,—a houſe,—man,—Peter,—virtue,—prudence. *La Terre,—une maiſon,—l'homme,—Pierre,—vertu,—prudence.*

To Subſtantives belong gender, number and caſe. The Gender

Gender is either *maſculine* or *feminine*; as, *le pere*, *la mere*; *le jardin*, *la maiſon*. There is no *neuter* in the French tongue.

The number is either *ſingular* or *plural*.

The *ſingular* ſignifies one thing; as, *le pere*, *la mere*. The *plural* more than one; as, *les peres*, *les meres*.

The caſe ſignifies the different ſtates, or the different circumſtances of a noun.

A noun in a propoſition is to be conſidered either as ſubject or object, *that is to ſay*, as governing or governed. The governing caſe, called alſo the *nominative*, expreſſes the ſubject of the verb, and is placed in French as it is in Engliſh, *before* the verb.

III. An ADJECTIVE is a word added to a ſubſtantive to expreſs its quality; as, a *diligent* ſcholar, un écolier *diligent*. In French the adjective is declinable, and agrees in gender and number with the ſubſtantive to which it is joined or refers; as, *un petit* homme, *une petite* femme; a little man, a little woman.

The feminine of the adjectives is formed, by adding an *e* (called mute or feminine) to the maſculine gender; as *un petit* homme, *une petite* femme: but if the primitive maſculine ends with an *e* mute, then there is no alteration, and the feminine is like the maſculine; as un champ *fertile*, une terre *fertile*. See page 9.

IV. The PRONOUN ſupplies the place of a noun, and removes the confuſion ariſing from a frequent repetition: as, *j' ai vu mon frère*, il *étoit très malade*; inſtead of mon frère *étoit très malade*, I ſaw my brother, *he* was very ſick; inſtead of *my brother* was very ſick.

Pronouns are of ſix kinds, viz. perſonal, poſſeſſive, demonſtrative, relative, interrogative, and improper or indefinite.

The perſonal pronoun is uſed inſtead of the name of perſon; as, *je*, *tu*, *il*, m. *elle*, f. for the ſingular; *nous*, *vous*, *ils*, m. *elles*, f. for the plural.

The poſſeſſive pronouns mark poſſeſſion; they are of two ſorts, conjunctive and abſolute.

The conjunctive pronouns are uſed only with ſubſtantives; as, *mon*, *ma*, *mes*; *ton*, *ta*, *tes*; *ſon*, *ſa*, *ſes*; *notre*, *nos*; *votre*, *vos*; *leur*, *leurs*.

The abſolute pronouns are uſed by themſelves, their ſubſtantives being underſtood, as, le *mien*, la *mienne*, les *miens*, les *miennes*; le *tien*, la *tienne*, les *tiens*, les *tiennes*; le *ſien*, la *ſienne*,

ſienne, les *ſiens*, les *ſiennes*; le *nôtre*, la *nôtre*, les *nôtres*; le *vôtre*, la *vôtre*, les *vôtres*; le *leur*, la *leur*, les *leurs*.

The demonſtrative pronouns are uſed to particulariſe perſons or things, as if pointed at by the finger.

The relative pronouns refer to perſons or things ſpoken of in a former part of a ſentence.

The interrogative pronouns are uſed in aſking queſtions.

The indefinite pronouns are uſed in a vague ſenſe; as, *tout*, *quelque*, *chaque*, &c.

V. A VERB is a word which ſignifies to be or to do; as, Thomas *eſt* ſtudieux, Thomas *is* ſtudious; Thomas *étudie*, Thomas *ſtudies*.

The proper definition of the verb is, that it is a word which ſignifies *affirmation*; for its proper office is, *to affirm ſome attribute* of the ſubject, (or nominative) of the propoſition. But if we join its principal accidence, it may be thus defined: a word which ſignifies *affirmation with the deſignation of the perſon, number and time*: which definition agrees properly with the verb ſubſtantive *to be* (*être*). But, ſince men have frequently united certain attributes to the affirmation, for ſake of brevity; the verb (active or neuter) may be again defined thus; a word ſignifying *the affirmation of ſome attribute, with the deſignation of perſon, number and time.*

Verbs are divided, firſt, into regular and irregular, perſonal and imperſonal.

When a verb follows the rule of its conjugation, it is called regular; but if it deviates from it, it is called irregular.

Perſonal verbs are thoſe which are conjugated with the perſonal pronouns *je*, *tu*, *il*, *elle*, &c.

Imperſonal verbs are thoſe which are conjugated only in the third perſon ſingular with the pronoun *il*, it.

Secondly, verbs are divided into active, paſſive, neuter, and reflected.

The active verb marks the action of its ſubject, or nominative caſe; and makes good ſenſe with the accuſative of its object, or the thing on which it acts; as, je mange *du pain*, I eat bread; tu bois *de la bierre*, thou drinkeſt beer; il chante *une chanſon*, he ſings a ſong.

The paſſive verb marks the paſſion or ſuffering of its ſubject: je *ſuis* aimé, I am loved; tu *es* puni, thou art puniſhed; il *eſt* banni, he is baniſhed.

A neuter verb is a word denoting the action of its ſubject or nominative, which remains in the ſubject, and does not with

with propriety admit an accuſative after it; as, *Je dors*, I ſleep; *il court*, he runs.

The reflected verbs receive their name from reflecting the action of a ſubject or nominative on itſelf; as, je *me brûle*, I burn myſelf; il *s'aime*, he loves himſelf.

There are two auxiliary or helping verbs, être, *to be*; and avoir, *to have*; theſe are called auxiliary, from their helping in the conjugation of other verbs.

Four things are to be diſtinguiſhed in verbs; the mood, the tenſe, the number, and the perſon.

The mood expreſſes the different manner and uſes made of a verb poſitively, conditionally, or in an unſpecified manner. There are four moods, infinitive, indicative, ſubjunctive, and imperative.

The infinitive is the root of the verb; it expreſſes the action or paſſion in an indefinite ſenſe, without any particular circumſtance of time, number, or perſon.

The indicative expreſſes the action or paſſion in a direct or poſitive manner, in a time preſent, paſt, or future.

The ſubjunctive is a manner of expreſſing the action or paſſion with a modified affirmation or negation, always ſuppoſing another verb, which it follows, or belongs to, or ſome conjunction by which it is governed.

The imperative expreſſes the action or paſſion by commands, prohibitions, deſires, &c.

The future tenſe has ſometimes the ſignification of the imperative mood, when it commands or forbids; as, thou ſhalt love the Lord thy God, *tu aimeras le Seigneur ton Dieu.*

The tenſes expreſs the period of time in which an action or paſſion is, was, or ſhall be. They are properly three, the preſent, the paſt, and the future.

Each tenſe has two numbers, ſingular and plural; and each number has three perſons.

VI. A PARTICIPLE partakes ſomething of the nature of a verb, and ſomething of an adjective.

Beſides the quality or attribute, which is the property of the adjective, the participle expreſſes *time*, together with the conſideration of *acting*, or *being acted upon*, from thence the participle *preſent* or *active*, and the participle *paſt* or *paſſive*; as,

Les hommes *craignant* Dieu. Dieu *craint* par les hommes.

The Latin have alſo formed a participle future.

If the definition of the verb is right, which is to ſignify *affirmation*, the

participles muſt be the root of the common ellyptical verbs, ſince the participle can be united only with the verb ſubſtantive *to be*, *Etre*; which verb ſubſtantive is reckoned by the beſt Grammarians to be the *only verb*, the *ſole verb*.

VII. An ADVERB marks the difference and circumſtance of an action or paſſion.

VIII. A PREPOSITION is a word placed before the nouns and pronouns which it governs, or before ſome verbs, in order to connect words one with another, and to ſhow the relation between them.

IX. A CONJUNCTION ſerves to connect one word with another, and ſentences with ſentences.

X. An INTERJECTION expreſſes the motions or paſſions of the ſoul, as joy, grief, admiration, &c.

The four laſt parts of ſpeech are undeclinable.

A LIST of the PRINCIPAL PREPOSITIONS.

1. *à*	*at, to, in.*	14. en,	*in, to, by.*
2. après,	*after, next to.*	15. entre,	*between, into.*
3. avant,	*before.*	16. envers,	*towards, to.*
4. avec,	*with.*	17. par,	*by.*
5. chez,	*at, to, in one's houſe.*	18. parmi,	*among.*
		19. pendant,	*during.*
6. contre,	*againſt.*	20. pour,	*for, to, in order to.*
7. dans,	*in, into, within.*		
8. de,	*of, from, by.*	21. près de,	*near, by.*
9. depuis,	*ſince, from.*	22. ſans,	*without.*
10 derriere,	*behind.*	23. ſelon,	*according to.*
11. deſſus,	*over.*	24. ſous,	*under.*
12. deſſous,	*under.*	25. ſur,	*upon.*
13. devant,	*before.*	26. vers,	*towards, about.*

27. REMARKS *upon* PREPOSITIONS *before the* VERBS.

When a preposition is to be put before a verb, that verb muſt be put at the preſent of the infinitive; except after the prepoſition *en*, which requires after it the participle preſent. The only prepoſitions which are uſed before the preſent of the infinitive, are the ſix following: *à, de, pour, ſans, après*, which may be employed before all ſorts of verbs; except the prepoſition *après*, which is made uſe of only before *avoir et être*.

A VIEW OF THE DEFINITE ARTICLE.

		SINGULAR.			PLURAL.
		M.	F.	Common.	Common.
	1st. *the*	le,	la,	l',	les
A.	2d. *of* or *from the*,	du,	de la,	de l',	des
	3d. *to the*	au,	à la,	à l',	aux

OF THE PARTITIVE ARTICLE.

	1st. *some*,	du,	dela,	de l',	*de*,*	des	*de*,
B.	2d. *of* or *from*	de,	de,	d',	*de*,	de	*de*
	3d. *to some*,	à du†	à de la,	à de l',	à *de*,	à des,	à *de*

DECLENSION *of the* INDEFINITE ARTICLE *UN*.

	1st. *a*,	un,	une,	*some, several, many, any*,	des	
C.	2d. *of a*,	d'un	d'une	*of some*,	de	
	3d. *to a*,	à un,	à une,	*to some, &c.*	à des.	

* This particle *de*, when employed for *some*, is made use of, commonly when a substantive is preceded by an adjective, instead of the other articles, and serves for both genders and numbers. *See Chap.* I. *Art.* 19. *De* and *à* are prepositive particles answering, in general, to the English prepositions *of* or *from* and *to*. See the remarks in *Chap.* IX. upon prepositions.

† *Du* is the contraction of *de le*, *des* of *de les*. *Au* is the contraction of *à le*, *aux* of *à les*. This observation is made, in order that the scholar may know, in parsing, that *du*, *des*, *au*, *aux*, are prepositions and articles contracted, and if he choose to call these particles by a single denomination it is more proper to call them prepositions than articles.

When the government of an adjective or a verb, is indicated by the preposition *de* or *à*, if the following noun must take any article, then use one of the foregoing articles, according to the references which will be made in the course of these exercises, observing the state, gender and number.

A VIEW of the FORMATION of the PLURAL NUMBER of NOUNS.

1ſt. THE plural of ſubſtantives is formed in French as in Engliſh by adding an *s* to the ſingular, as *le livre*, the book; *les livres*, the books; adjectives, being declined in French, follow the ſame rule, and take an *s* for the plural; as, *un bon livre*, a good book; *les bons livres*, the good books.

2. Nouns ending in *s*, *x*, *z*, preſerve the ſame termination in the plural.

3. The finals *al* and *ail* are changed into *aux* for the plural; as, *un cheval*, a horſe; *deux chevaux*, two horſes.

4. But *bal*, *carnaval*, *pal*, *régal*, and proper names ending in *al*; likewiſe theſe nouns, *attirail*, *camail*, *détail*, *évantail*, *mail*, *épouvantail*, *gouvernail*, *portail*, and *férail*, follow the general rule.

5. *Auſtral*, *boréal*, *canonical*, *fatal*, *frugal*, *naval*, *paſtoral*, and ſome others, have no plural in the maſculine.

6. *Au*, *eau*, *eu*, *ieu*, *ou*, take commonly an *x* inſtead of an *s* for the ſign of the plural.

7. But *bleu*, *trou*, *clou*, *cou*, *mâtou*, *licou*, *hibou*, *fou*, *filou*, and *loup garou*, follow the general rule.

8. Polyſyllables ending in *nt* change commonly the final *nt* into *s*; as, *enfant*, *enfans*; *égarement*, *égaremens*.

9. tout, ayeul, ciel, œil, make tous, ayeux, cieux, yeux,

Gentil-homme, mon & ma, monſieur, madame, make Gentilſhommes, mes, meſſieurs, meſdames.

However, we ſay, des *ciels* de lit, teſters of a bed; les *ciels* d'un tableau, the top of a picture; des arc-en-*ciels*, rainbows; *des œils de bœuf*, ovals.

A VIEW of the FORMATION of the FEMININE GENDER of ADJECTIVES.

GENERAL RULE.

ADJECTIVES take an *e* mute for the formation of their feminine; as, aimé, *aimée*; constant, *constante* *. Adjectives ending with an *e* mute have no variation in their feminine, without exception. Other adjectives form their feminine according to their termination, as in the following concise table:

Adjectives ending in		*Form their Feminines in*
c, — — — — —	1	che.
f, — — — — —		ve.
g, — — — — —		gue.
el, eil, il, ol, ul,	2	elle, eille, ille, olle, ulle.
on, — — — —		onne.
ien, — — — —		ienne.
eur, eux, — — — —	3	euse.
as, ès, os, — — —	4	asse, esse, osse.
ous, — — — —		oute.
et, ot, — — — —	5	ette, otte.
au, — — — —		elle.
ou, — — — —		olle.
oux, — — — —	6	ouce.
aux, — — — —		ausse.

EXCEPTIONS.

* Favori, *favourite*; bénin, *bénigne*; malin, *maligne*; frais, *fraiche*; épais, *épaisse*.

1. Grec, *Grecque*; Turc, *Turque*; public, *publique*; caduc, *caduque*.

2. *Civil* and *subtil* follow the general rule.

3. Vieux, *vieille*; antérieur, postérieur, citérieur, ultérieur, intérieur, extérieur, majeur, mineur, supérieur, inférieur, meilleur, follow the general rule.

4. *Ras* and *clos* follow the general rule.

5. *Secret*, *complet*, and *dévot*, follow the general rule.

6. Jaloux, *jalouse*; roux, *rousse*.

N. B. For the place of the construction of the adjective, *see Chap.* II. *Art.* 5, 6, 7.

PRONOUNS.

PERSONAL PRONOUNS.

1. GOVERNING PRONOUNS.

Sing.		*Plur.*	
I,	je,	*we,*	nous.
thou,	tu,	*ye* or *you,*	vous.
he,	il, m.	*they,*	ils, m.
she,	elle, f.	*they,*	elles, f.
one, *they,* *people,*	on.	*This pronoun personal is always of the singular number.*	

2. GOVERNED PRONOUNS,

Placed after a prepoſition.

me,	moi,	*us,*	nous.
thee,	toi,	*you,*	vous.
oneſelf,	ſoi, ſoi-même,	*themſelves.*	ſoi, eux-mêmes, elles mêmes.
him,	lui, m.	*them,*	eux, m.
her,	elle, f.	*them,*	elles, f.

Note. Their compounds are formed with même.

myſelf,	moi-même,	*ourſelves,*	nous-mêmes.

3. Placed after a verb, in the imperative mood affirmatively.

me,	moi,	*us,*	nous.
thee,	toi,	*you,*	vous.
him, *her,*	le, la,	*them,*	les.
to him, *to her,*	lui, m. & f.	*to them,*	leur.

4. Placed before the verb by which they are governed.

me, *to me,*	me,	*us,* *to us,*	nous.
thee, *to thee,*	te,	*you,* *to you,*	vous.
oneſelf, *to oneſelf,*	ſe	*themſelves,* *to themſelves,*	ſe.
him, *her,*	le, la,	*them,*	les.
to him, *to her,*	lui, m. f.	*to them,*	leur.

IMPERSONAL PRONOUNS.

The French, having no particular pronouns to repreſent inanimate things, which are naturally without gender, employ for them the perſonal pronouns, il, elle, &c.

5. Impersonal governing Pronouns.

Sing.		*Plur.*	
it,	il, m. elle, f.	*they,*	ils, m. elles, f.

6. Impersonal governed Pronouns.

it,	le, m. la, f.	*them,*	les.
of it,	en,	*of them,*	en.
to it,	y,	*to them,*	y.

Obſerv. *en* and *y* are ſometimes made uſe of for perſonal pronouns; *en* repreſents the ſecond ſtate, *of him, of her, of them.* *y* repreſents the third ſtate, *to him, to her, to them.* Look in the index for the ſyntax of thoſe particles.

N. B. The governing perſonal pronouns follow in general the order which they keep in Engliſh; but the governed pronouns are placed almoſt always before the verb by which they are governed. *See* Chap. III. Sect. 1. *and* Sect. 7.

7. A VIEW of the ORDER in the CONSTRUCTION of the following governed PRONOUNS.

1. me, te, ſe. I ſee *you*—je *vous* vois. nous, vous, ſe. I ſpeak to you—je *vous* parle.
2. le, la, les. I will explain them to you—je *vous les* expliquerai.
3. lui, leur. I have told *it to him*—je *le lui* ai dit.
4. y. I will bring *them thither*—je *les y* conduirai.
5. en. I will carry *ſome to them thither*—je *leur y en* porterai.

POSSESSIVE

POSSESSIVE PRONOUNS.

	Singular.		Plural.
	M.	F.	M. & F.
my,	mon,	ma,	mes.
thy,	ton,	ta,	tes.
his, her, its,	ſon,	ſa,	ſes.
	M. & F.		
our,	notre,		nos.
your,	votre,		vos.
their,	leur,		leurs.

	M.	F.	M.	F.
mine,	le mien,	la mienne,	les miens,	les miennes.
thine,	le tien,	la tienne,	les tiens,	les tiennes.
his or *hers*,	le ſien,	la ſienne,	les ſiens,	les ſiennes.
			M. & F.	
ours,	le nôtre,	la nôtre,	les nôtres	
yours,	le vôtre,	la vôtre,	les vôtres	
theirs,	le leur,	la leur,	les leurs	

DEMONSTRATIVE PRONOUNS.

		Singular.			Plural.	
		M.		F.	M.	F.
1.	*this*, / *that*,	ce,	cet,*	cette,	*theſe*, / *thoſe*,	ces.

* This pronoun *cet* is uſed before a noun maſculine, which begins with a vowel, or *h* mute.

The foregoing pronouns are always joined to a ſubſtantive, which they precede, as in Engliſh.

2. *that*,	celui,	celle,	*thoſe*,	ceux,	celles.
3. *this here*,	celui-ci,	celle-ci	*theſe here*,	ceux-ci,	celles-ci.
3. *that there*,	celui-là,	celle-là,	*thoſe there*,	ceux-là,	celles-là.
4. *he*, or *ſhe who*,	celui-qui,	celle-qui.	*theſe* or *thoſe*, / or *they who*,	ceux qui,	celles qui.

5. *which*, / *that which*, / or *what*,	cequi / or / ceque.*	
6. *this*, / *that*,	ceci, / cela.	

* In the words *cequi*, *ceque*, *ce* is to be conſidered as the demonſtrative pronoun, and *qui* and *que* as relative pronouns; *qui* is the governing ſtate, *que* the governed ſtate; in order to know which of the two you muſt make uſe of, change *that which* into *that who* or *whom*; if you find that *who* would be the caſe, employ qui, if whom employ *que*.

RELATIV

RELATIVE PRONOUNS.

	Sing. & Plur.	Singular.		Plural.	
	M. & F.	M.	F.	M.	F.
who	qui,	lequel,	laquelle,	lesquels,	lesquelles
whose, of or *from whom,*	dont *or* de qui,	duquel,	de laquelle,	desquels,	desquelles
to whom,	à qui,	auquel,	à laquelle,	auxquels,	auxquelles
whom,	que, qui,	lequel,	laquelle,	lesquels,	lesquelles
that,	qui, que,	lequel,	laquelle,	lesquels,	lésquelles
which,	qui, que,	lequel,	laquelle,	lesquels,	lesquelles
whose, of or *from which,*	dont,	duquel,	de laquelle,	desquels,	desquelles
to which,		auquel,	à laquelle,	auxquels,	auxquelles
which, for *that which, what,*	cequi, ceque, *see* p. 11, n. 5.				
what,	cequi, ceque, quoi	quel	quelle,	quels,	quelles

INTERROGATIVE PRONOUNS.

Who?	qui?		
of whom?	de qui?	*which?*	lequel? laquelle? &c.
to whom?	à qui?	*what?*	quel, quelle, &c. before a substantive.
whom?	qui?	*what?*	que? quoi? indeterminately.

INDEFINITE PRONOUNS.

Singular. Masc. and Fem.	Plural. M. and F.
1st. *some,* quelque,	quelques
2d. *of* or *from some,* de quelque,	de quelques
3d. *to some,* à quelque,	à quelques.

After the same manner are declined

some, somebody, quelqu'un, quelqu'une, quelques-uns, quelques-unes.
every, each, chaque, chacun, chacune.
whoever, whosoever, quiconque, qui que ce soit.
whatever, whatsoever, quoi que ce soit.
nobody, pas un, aucun, nul, personne.
nothing, rien: *little,* peu: *many,* plusieurs, beaucoup.

INDEFINITE PRONOUNS (Continued.)

SING. MASC.	SING. FEM.
1ſt. *one another*, l'un l'autre,	l'une l'autre,
2d. *of one another*, l'un de l'autre,	l'une de l'autre,
3d. *to one another*, l'un à l'autre,	l'une à l'autre,
PLUR. MASC.	PLUR. FEM.
one another, les uns les autres,	les unes les autres,
of one another, les uns des autres,	les unes des autres,
to one another, les uns aux autres,	les unes aux autres.
SING. MASC.	SING. FEM.
1ſt. *both*, l'un & l'autre,	l'une & l'autre,
2d. *of both*, de l'un & de l'autre,	de l'une & de l'autre,
3d. *to both*, à l'un & à l'autre,	à l'une & à l'autre.
PLUR. MASC.	PLUR. FEM.
both, les uns & les autres,	les unes & les autres,
of both, des uns & des autres,	des unes & des autres,
to both, aux uns & aux autres,	aux unes & aux autres.
SING. MASC.	SING. FEM.
1ſt. *either*, l'un ou l'autre,	l'une ou l'autre,
2d. *of either*, de l'un ou de l'autre,	de l'une ou de l'autre,
3d. *to either*, à l'un ou à l'autre,	à l'une ou à l'autre.
PLUR. MASC.	PLUR. FEM.
either, les uns ou les autres,	les unes ou les autres,
of either, des uns ou des autres,	des unes ou des autres,
to either, aux uns ou aux autres,	aux unes ou aux autres.
SING. MASC.	SING. FEM.
1ſt. *neither*, ni l'un ni l'autre,	ni l'une ni l'autre,
2d. *of neith.* ni de l'un ni de l'autre,	ni de l'une ni de l'autre,
3d. *to neither*, ni à l'un ni à l'autre,	ni à l'une ni à l'autre.
PLUR. MASC.	PLUR. FEM.
neither, ni les uns ni les autres,	ni les unes ni les autres,
of neither, ni des uns ni des autres,	ni des unes ni des autres,
to neither, ni aux uns ni aux autres,	ni aux unes ni aux autres.

NOUNS OF NUMBER.

Cardinal Numbers.	Les Nombres Cardinaux.
1, *one.*	un.
2, *two.*	deux.
3, *three.*	trois.
4, *four.*	quatre.
5, *five.*	cinq.
6, *six*	six.
7, *seven.*	sept.
8, *eight.*	huit.
9, *nine.*	neuf.
10, *ten.*	dix.
11, *eleven.*	onze.
12, *twelve.*	douze.
13, *thirteen.*	treize.
14, *fourteen.*	quatorze.
15, *fifteen.*	quinze.
16, *sixteen.*	seize.
17, *seventeen.*	dix-sept.
18, *eighteen.*	dix-huit.
19, *nineteen.*	dix-neuf.
20, *twenty.*	vingt.
21, *twenty-one.*	vingt-&-un.
22, *twenty-two,* and so on to	vingt-deux. *jusqu'à*
30, *thirty.*	trente.
31, *thirty-one.*	trente-&-un.
32, *thirty-two,* and so on to	trente-deux. *jusqu'à*
40, *forty.*	quarante.
41, *forty-one.*	quarante-&-un.
42, *forty-two,* and so on to	quarante-deux, *jusqu'à*
50, *fifty.*	cinquante.
51, *fifty-one.*	cinquante-&-un.
52, *fifty-two,* and so on to	cinquante-deux, *jusqu'à*
60, *sixty.*	soixante.
61, *sixty-one.*	soixante-&-un.

62. *sixty-two,*

NOUNS OF NUMBER.

Ordinal Numbers.	Les Nombres Ordinaux.
1ſt. *firſt.*	1er. premier. M. première, F.
2d. *ſecond.*	2d. ſecond M. ſeconde, F. *or* deuxième
3d. *third.*	3e. troiſième, M. & F.
4th. *fourth.*	4e. quatrième.
5th. *fifth.*	5e. cinquième,
6th. *ſixth.*	6e. ſixième.
7th. *ſeventh.*	7e. ſeptième.
8th. *eighth.*	8e. huitième.
9th. *ninth.*	9e. neuvième.
10th. *tenth.*	10e. dixième.
11th. *eleventh.*	11e. onzième.
12th. *twelfth.*	12e. douzième.
13th. *thirteenth.*	13e. treizième.
14th. *fourteenth.*	14e. quatorzième.
15th. *fifteenth.*	15e. quinzième.
16th. *ſixteenth.*	16e. ſeizième.
17th. *ſeventeenth.*	17e. dix-ſeptième.
18th. *eighteenth.*	18e. dix-huitième.
19th. *nineteenth.*	19e. dix-neuvième.
20th. *twentieth.*	20e. vingtième.
21ſt. *twenty-firſt.*	21e. vingt-&-unième.
22d. *twenty-ſecond,* and ſo on to	22e. vingt-deuxième, *& ainſi de ſuite*
30th. *thirtieth.*	30e. trentième.
31ſt. *thirty-firſt.*	31e. trente-&-unième.
32d. *thirty-ſecond,* and ſo on to	32e trente-deuxième, *& ainſi de ſuite*
40th. *fortieth.*	40e. quarantième.
41ſt. *forty-firſt.*	41e. quarante-&-unième.
42d. *forty-ſecond,* and ſo on to	42e. quarante-deuxième, *& ainſi de ſuite*
50th. *fiftieth.*	50e. cinquantième.
51ſt. *fifty-firſt.*	51e. cinquante-&-unième.
52d. *fifty-ſecond,* and ſo on to	52e. cinquante-deuxième. *& ainſi de ſuite*
60th. *ſixtieth.*	60e. ſoixantième.
61ſt. *ſixty-firſt.*	61e. ſoixante-&-unième.

Cardinal Numbers.	Les Nombres Cardinaux.
62, *ſixty-two,* and ſo on to	ſoixante-deux. *juſqu'à*
70, *ſeventy.*	ſoixante-&-dix, *or,* ſeptante.
71, *ſeventy-one.*	ſoixante-&-onze, *or,* ſeptante-&-un.
72, *ſeventy-two.* and ſo on to	ſoixante-&-douze, *or,* ſeptante-deux, *juſqu'à*
80, *Eighty.*	quatre-vingt, *or,* octante, or huitante.
81, *eighty-one.*	quatre-vingt-un, *or,* &c.
82, *eighty-two,* and ſo on to	quatre-vingt-deux, *juſqu'à*
90, *ninety*	quatre-vingt-dix, *or,* nouante, *or,* neuvante.
91, *ninety-one.*	quatre-vingt-onze, *or,* &c.
92, *ninety-two,* and ſo on to	quatre-vingt-douze, *juſqu'à*
100, *one hundred.*	cent.
200, *two hundred.*	deux cents.
300, *three hundred.*	trois cents.
400, *four hundred.*	quatre cents.
500, *five hundred.*	cinq cents.
600, *ſix hundred.*	ſix cents.
700, *ſeven hundred.*	ſept cents.
800, *eight hundred.*	huit cents.
900, *nine hundred.*	neuf cents.
1000, *one thouſand.*	mille.

Theſe cardinal numbers never vary their termination, except *un,* which makes *une* in the feminine: *cent* and *million* take an *s* in the plural: *vingt* in quartre-vingt takes an *s* when a ſubſtantive follows: *mille* is written *mil,* when we write the date of the year; in this caſe *cent* does not vary, if it is followed by a number.

1801, *one thouſand eight hundred and one.*	MDCCCI. mil-huit-cent un, *or,* dix-huit-cent un.

The words *ſeptante, octante,* and *nonante,* are obſolete; *huitante* and *neuvante* have been made uſe of only by ſome calculators. The advantage of admitting theſe words, *ſeptante, huitante, neuvante,* which preſerve their roots, is ob-

Ordinal Numbers.	Les Nombres Ordineaux.
62d. *sixty-second,*	62e. soixante-deuxième,
and so on to	*& ainsi de suite*
70th. *seventieth.*	70e. soixante-& dixième, *or,* septantième.
71st. *seventy-first.*	71e. soixante-&-onzième, *or,* septante-&-unième.
72d. *seventy-second.*	72e. soixante-& douzième, *or,* septante deuxième,
and so on to	*& ainsi de suite*
80th. *eightieth.*	80e. quatre-vingtième, *or,* octantième, *or,* huitantième,
81st. *eighty-first.*	81e. quatre-vingt-unième, *or,* &c.
82d. *eighty-second,*	82e. quatre-vingt-deuxième, *or.* &c.
and so on to	*& ainsi de suite*
90th. *ninetieth.*	90e. quatre-vingt-dixième, *or,* nonantième, *or* neuvantième.
91st. *ninety-first.*	91e. quatre-vingt-onzième, *or,* &c.
92d, *ninety-second,*	92e. quatre-vingt-douzième, *or,* &c.
and so on to	*& ainsi de suite*
100. *one hundred.*	100, centième.
200. *two hundred.*	200, deux centième.
300. *three hundred.*	300, trois centième.
400. *four hundred.*	400, quatre centième.
500. *five hundred.*	500, cinq centième.
600. *six hundred.*	600, six centième
700, *seven hundred.*	700, sept sentième:
800, *eight hundred.*	800, huit centième.
900, *nine hundred.*	900, neuf centième.
1000, *one thousand.*	1000, millième.

vious enough to those who have numbers to put down in figures under the dictation of another person. *Six-vingt (six score)* was the common appellation for 120 in the last century, but has been abandoned: *quatre-vingt (four score)* will probably soon experience the same fate. Those false numerical appellations are entirely rejected by mathematicians.

MULTIPLICATIVE NUMBERS:

once,	une fois.	*the first time,*	la premiere fois.
twice,	deux fois.	*the second time,*	la seconde *or* deuxième fois.
thrice,	trois fois.	*the third time,*	la troisieme fois.
four times,	quatre fois.	*the fourth time,*	la quatrieme fois.
	the double		le double.
	the treble,		le triple.
	the quadruple,		le quadruple.
	the quintuple,		le quintuple.
	the decuple,		le décuple.
	a hundred-fold,		le centuple.

COLLECTIVE NUMBERS.

a pair or *a couple,*	une paire *or* une couple.
eight or *eight days together,*	une huitaine.
ten,	une dizaine.
a dozen,	une douzaine.
a score or *twenty,*	une vingtaine.
an hundred,	une centaine.
a thousand,	un millier.
a quarter of a pound or *of a hundred.*	un quartèron.
a quart or *a fourth,*	une quarte.
a quarter,	un quartier.

DISTRIBUTIVE NUMBERS.

the fourth part,	le quart.
the third part,	le tiers.
the half part,	la moitié
the three-fourth,	les trois-quarts.
a fifth,	un cinquième.
the four-fifth,	les quatre cinquièmes.
the five sixth,	les cinq sixièmes.
the tenth,	le dixième.
the tithe, or *tithing,*	la dixme.
the tenths,	les décimes.

ORDINAL

ORDINAL ADVERBS.

First, or *in the first place*,	premièrement, *ou*, en premier lieu.
secondly, or *in the second place*,	secondement, *ou*, en second lieu.
thirdly, or *in the third place*,	troisièmement, *ou*, en troisième lieu.
fourthly, or *in the fourth place*,	quatrièmement, *ou*, en quatrième lieu.
fifthly, or *in the fifth place*,	cinquièmement, *ou*, en cinquième lieu.

NUMERICAL DENOMINATIONS.

units,	unités.
tens,	dixaines.
hundreds,	centaines.
thousands,	mille
tens of thousands,	dixaines de mille.
hundred of thousands,	centaines de mille.
millions.	millions.
tens of millions,	dixaines de millions.
hundred of millions,	centaines de millions.
thousand of millions,	milliards.

On the DEGREES of COMPARISON.

OBSERVATIONS.

1. When the adjective is compared in an equal, higher, or less degree, it is called comparative, which comparison is made in French by placing before it *plus*, more; *moins*, less; *si*, so; *aussi*, as, &c.

2. When the quality is raised to the highest degree, or depressed to the lowest, it is called superlative, which superlative is made in French by placing the definite articles, *le, la, les, de, du, de la, des, à, au, à la, aux*, &c. before *plus, moins, meilleur, pire*, &c.

3. Sometimes a quality is mentioned in the highest degree without comparison; and this is done in French by placing adverbs of exaggeration before it, as: very rich; *très-riche*: very polite; *très poli*: infinitely obliged; infiniment *obligé*.

EXCEPTIONS.

EXCEPTIONS.

The following adjectives form their degrees of comparison in this manner:

Positive.		Comparative.		Superlative.	
M. bon, F. bonne,	*good.*	meilleur, meilleure,	*better.*	le meilleur, la meilleure,	*the best.*
M. méchant, F. méchante,	*bad.*	pire, *or* plus méchant, plus méchante,	*worse.*	le pire, la pire, *or* le plus méchant, la plus méchante,	*the worst.*
M. mauvais, F. mauvaise,	*bad.*	pire, *or* plus mauvais, plus mauvaise,	*worse.*	le pire, la pire, *or* le plus mauvais, la plus mauvaise,	*the worst.*
M. petit, F. petite,	*little.*	moindre, *or* plus petit, plus petite,	*less.*	le moindre, la moindre, *or* le plus petit, la plus petite,	*the least.*

N. B. *Adverbs form their degrees of comparison in the same manner as adjectives, except these following:*

Positive.	Comparative.	Superlative.
bien, *well.*	mieux *better,*	le mieux, *the best.*
mal, *ill.*	pis, *or* plus mal, *worse.*	le pis *or* le plus mal, *the worst.*
peu, *little, few.*	moins, *less, fewer.*	le moins, *the least.*

EXERCISES

EXERCISES TO THE ACCIDENCE.

PART I. CHAPTER I.

EXERCISES upon NOUNS.

The following NOUNS are to be declined through all their Cases and Numbers with the Definite Article. See p. 7. A.

THE book,	livre,	*m.*
The remedy,	remède,	*m.*
The fruit,	fruit,	*m.*
The wind,	vent,	*m.*
The sun,	soleil,	*m.*
The design,	dessein,	*m.*
The grammar,	grammaire,	*f.*
The house,	maison,	*f.*
The custom,	coutume,	*f.*
The beauty,	beauté,	*f.*
The pension,	pension,	*f.*
The rent,	rente,	*f.*
The work,	ouvrage,	*m.*
The expression,	expression,	*f.*
The water,	eau,	*f.*
The friend,	ami,	*m.*
The church,	église,	*f.*
The invention,	invention,	*f.*
The learned man,	homme savant,	*m.*
The Christian hero,	héros Chrétien,	*m.*
The wholesome herb,	herbe salutaire,	*f.*
The chearful humour,	humeur joyeux, (p. 3.)	*f.*
The fine dress,	habillement élégant,	*m.*
The thick hedge,	haye épais,	*f.*

N. B. The *h* in Italic letter is mute; the h in common letter is aspirated.

The following Nouns are to be declined in the second Case in both Numbers. p. 7 A. 2d.

of *or* from the	*white horse,*	cheval blanc,	*m.*
	warlike nation,	nation belliqueux,	*f.*
	last year,	année passé,	*f.*
	green ribband,	ruban verd,	*m.*
	happy time,	tems heureux,	*m.*
	charming lady,	dame charmant,	*f.*

The following Nouns are to be declined in the third C

to the
- *faithful friend*, ami fidele,
- *inſupportable noiſe*, bruit inſupportable,
- *dangerous ſickneſs*, maladie dangereux,
- *ſkilful phyſician*, habile médecin,
- *unavoidable war*, guerre inévitable,
- *agreeable companies*, compagnie agréable,

The following Nouns, taken in a limited Senſe, are to l clined through all their Caſes, by the partitive Article. p.

ſome
- *ſalt*, ſel,
- *pepper*, poivre,
- *muſtard*, moutarde,
- *cheeſe*, fromage,
- *meat*, viande,
- *water*, eau,
- *wine*, vin,
- *beer*, bière,
- *cyder*, cidre,
- *tea*, thé,
- *coffee*, caffé,
- *chocolate*, chocolat,
- *good friends*, bons amis,
- *good wine*, bon vin,
- *good water*, bonne eau,
- *bad bread*, mauvais pain,
- *bad ink*, mauvaiſe encre,
- *bad paper*, mauvais papier,

The following Nouns to be declined with the Inde Article (Sing. *un, d'un, à un*; Plur. *des, de, à des*) thr all their Caſes and Numbers. p. 7. C.

a work,	ouvrage,	*m.*
a poem,	poème,	*m.*
a word,	mot,	*m.*
a tongue,	langue,	*f.*
a province,	province,	*f.*
a faſhion,	mode,	*f.*
a tree,	arbre,	*m.*
a letter,	lettre,	*f.*
a fault,	faute,	*f.*
a mountain,	montagne,	*f.*

a fi

a friend,	ami,	*m.*
an author,	auteur,	*m.*
a ſcholar,	écolier,	*m.*
a ſincere declaration,	déclaration, *f.* franc. p. 9.	
an active man,	homme, *m.* actif.	
a new houſe,	maiſon, *f.* neuf.	
a long ſtreet,	rue, *f.* long.	
a cruel diſtemper,	maladie, *f.* cruel.	
a good woman,	bon, *f.* femme.	
a chriſtian thought,	penſée, *f.* chrétien.	
an ancient cuſtom,	coutume, *f.* ancien.	
a deceitful promiſe,	promeſſe, *f.* trompeur.	
a lucky opportunity,	occaſion, *f.* heureux,	
a fat land,	terre, *f.* gras.	
a great beaſt,	gros, bête. *f.*	
a ſecret cabal,	intrigue, *f.* ſecret.	
a fooliſh queſtion,	ſot queſtion, *f.*	
a fine plain,	beau campagne, *f.*	
a mellow pear,	poire, *f.* mou.	
a ſweet hope,	doux eſpérance, *f.*	
a falſe expreſſion,	faux expreſſion, *f.*	

The following Nouns to be declined with the Pronouns through all their Numbers and Caſes.*

my book,	livre,	*m.*	*my grief,*	chagrin,	*m.*
thy paper,	papier,	*m.*	*thy trouble,*	peine,	*f.*
his or *her pen,*	plume,	*f.*	*her amuſement,*	amuſement,	*m.*
our ſchool,	école,	*f.*	*our pleaſure,*	plaiſir,	*m.*
your maſter,	maitre,	*m.*	*your friend,*	ami,	*m.*
their tutor,	précepteur,	*m.*	*their companion,*	compagnon,	*m.*

this book is good,	livre, *m.* être, (a) bon.
this pen is bad,	plume, *f.* être, (a) mauvais.
that man is civil,	homme, *m.* être, (a) civil.
that hamlet is beautiful,	hameau, *m.* être, (a) beau.
this hermit is happy,	hermite, *m.* être, (a) heureux.
that boldneſs is impudent,	hardiſſe, *f.* être, (a) impudent.
that hiſtory is well written,	hiſtoire, *f.* être, (a) bien écrit.
this haſhed meat is too ſalt:	hachi, *m.* être, (a) trop ſalé.

* Theſe pronouns are declined with the particles *de* and *à*, as in the Engliſh.

CHAP. II.

PRELIMINARY OBSERVATIONS.

Of Verbs.

1. ALL perſonal verbs are conjugated by the help of theſe pronouns *je*, *tu*, *il*, or *elle*, for the ſingular; and *nous*, *vous*, *ils*, or *elles*, for the plural.

2. All reflected verbs are conjugated with theſe pronouns, *je me*, *tu te*, *il ſe*, or *elle ſe*; *nous nous*, *vous vous*, *ils ſe*, or *elles ſe*; *e*, in *me*, *te*, *ſe*, is omitted, and an apoſtrophe is put in its place, when the following word begins with a vowel.

3. All active verbs may become reflected, by putting *ſe* before the infinitive, when the action may return upon the agent that produces it.

4. Reflected verbs, in a reciprocal ſenſe, are uſed in the plural only.

5. All neuter and active verbs are conjugated in their compound tenſes by the help of the auxiliary *avoir*, likewiſe the verb *être*.

6. Reflective and reciprocal verbs are always conjugated in their compound tenſes by the help of *être*; alſo theſe following verbs, *aller*, *aborder*, *arriver*, *accourir*, *décéder*, *deſcendre*, *entrer*, *monter*, *mourir*, *naître*, *partir*, *retourner*, *ſortir*, *tomber*, *venir*, and their derivatives, except when ſome of them are uſed actively.

7. In all the verbs of the firſt conjugation, wherein an *e* is preceded by a *g*, that *e* is kept through all tenſes and moods, as *manger*, to eat; *mangeant*, eating.

8. The compound regular and irregular verbs commonly follow the conjugation of the ſimple, from which they are derived.

9. Cuſtom requires that an *s* ſhould be added to the ſecond perſon of the imperative mood, in verbs of the firſt conjugation, when they are followed by the particles *en* and *y*; as, *diſpoſes-en*; *penſes-y*; *vas-y*; the latter take a *t* when it is followed by *en*; as, *va-t-en*.

Conjugation

It is very indifferent how many conjugations we admit. Some admit four, others ten, and even Father *Buffier* reckons twelve. There may be reckoned ſix conjugations.

TERMINATIONS of the PRIMITIVE TENSES of the REGULAR VERBS.

	Infinitive:	Participle Preſent.	Participle Paſſive. M.	F.	Preſent of the Indicative.	Preterperf. of the Indicat.
1ſt conj.	aim- *er*	*ant*	*é*	*ée*	*e*	*ai*
2d conj.	puñ- *ir*	*iſſant*	*i*	*ie*	*is*	*is*
3d conj.	d- *evoir*	*evant*	*u*	*ue*	*ois*	*us*
4th conj.	vend- *re*	*ant*	*u*	*ue*	*s*	*is*
5th conj.	trad- *uire*	*uiſant*	*uit*	*uite*	*uis*	*uiſis*
6th conj.	pe- *indre*	*ignant*	*int*	*inte*	*ins*	*ignis*

Unvariable TERMINATIONS in all CONJUGATIONS.

INDICATIVE MOOD.

	SINGULAR. Preſent Tenſe.			PLURAL.		
A.	Variable.			*ons*	*ez*	*ent*
	Imperfect.					
B.	*ois*	*ois*	*oit*	*ions*	*iez*	*oient*
	Preterperfect.					
C.	*ai*	*as*	*a*	*ames*	*ates*	*erent*
	is	*is*	*it*	*imes*	*ites*	*irent*
	us	*us*	*ut*	*umes*	*utes*	*urent*
	ins	*ins*	*int*	*inmes*	*intes*	*inrent*
	Future.					
D.	*rai*	*ras*	*ra*	*rons*	*rez*	*ront*

SUBJUNCTIVE MOOD.

	Preſent Tenſe.					
E.	*e*	*es*	*e*	*ions*	*iez*	*ent*
	Imperfect.					
F.	*rois*	*rois*	*roit*	*rions*	*riez*	*roient*
	Preterperfect.					
G.	*aſſe*	*aſſes*	*at*	*aſſions*	*aſſiez*	*aſſent*
	iſſe	*iſſes*	*it*	*iſſions*	*iſſiez*	*iſſent*
	uſſe	*uſſes*	*ut*	*uſſions*	*uſſiez*	*uſſent*
	inſſe	*inſſes*	*int*	*inſſions*	*inſſiez*	*inſſent*

INFINITIVE MOOD.

Participle Preſent.

H. *ant.*

IMPERATIVE MOOD.

K.	Variable.	*ons*	*ez*	*ent*

INDICATIVE MOOD.

Preſent Tenſe.

	SINGULAR.		PLURAL.
A.	*I have*, j'ai,	*we have*, nous avons.	
	thou haſt, tu as,	*ye have*, vous avez.	
	he has, il * a.	*they have*, ils † ont.	

Imperfect.

B.	*I had*, j'avois,	*we had*, nous avions,	
	thou hadſt, tu avois,	*ye had*, vous aviez,	
	he had, il avoit.	*they had*, ils avoient.	

Preterperfect.

C.	*I had*, j'eus,	*we had*, nous eumes,	
	thou hadſt, tu eus,	*ye had*, vous eutes,	
	he had, il eut.	*they had*, ils eurent.	

Future.

D.	*I ſhall* or *will*,	*have.*	j'aurai	*we ſhall*	*have.* nous aurons
	thou ſhalt,		tu auras	*ye ſhall*	vous aurez
	he ſhall,		il aura	*they ſhall*	ils auront

SUBJUNCTIVE MOOD.

Preſent Tenſe.

	SINGULAR.			PLURAL.	
E.	*that I may*	*have.*	que j'aye	*we may*	*have.* que nous ayons
	thou mayeſt		tu ayes	*ye may*	vous ayez
	he may		il ait	*they may*	ils aient

Imperfect.

F.	*I ſhould*	*have.*	j'aurois	*we ſhould*	*have.* nous aurions
	thou ſhouldſt		tu aurois	*ye ſhould*	vous auriez
	he ſhould		il auroit	*they ſhould*	ils auroient

Preterperfect.

G.	*that I might*	*have.*	que j'euſſe	*we might*	*have.* nous euſſions
	thou mighteſt		tu euſſes	*ye might*	vous euſſiez
	he might		il eut	*they might*	ils euſſent

INFINITIVE MOOD.

to have, AVOIR.

PARTICIPLES.

PRESENT.	PAST.
H. *having*, ayant.	I. *had*, eu, *m.* eue, *f.*

IMPERATIVE MOOD.

	SINGULAR.	PLURAL.
	have thou, aye	*let us have*, ayons
K.	*let him have*, qu'il ait	*have ye*, ayez
	let her have, qu'elle ait	*let them have*, qu'ils, *or* qu'elles [ayent

* *Or elle*, ſhe, in the third perſon ſingular of all verbs.

† *Or elles*, for the feminine, in all verbs in the third perſon plural.

INDICATIVE MOOD.

Preſent Tenſe.

	SINGULAR.		PLURAL.
	I am, je ſuis,		*we are*, nous ſommes,
A.	*thou art*, tu es,		*ye are*, vous êtes,
	he is, il eſt.		*they are*, ils ſont.

Imperfect.

	I was, j'étois,		*we were*, nous étions,
B.	*thou waſt*, tu étois,		*ye were*, vous étiez,
	he was, il étoit.		*they were*, ils étoient.

Preterperfect.

	I was, je fus,		*we were*, nous fumes,
C.	*thou waſt*, tu fus,		*ye were*, vous futes,
	he was, il fut.		*they were*, ils furent.

Future.

	I ſhall or *will*	*be.* je ſerai	*we ſhall*	*be.*	nous ſerons
D.	*thou ſhalt*	*be.* tu ſeras	*ye ſhall*	*be.*	vous ſerez
	he ſhall	*be.* il ſera	*they ſhall*	*be.*	ils ſeront

SUBJUNCTIVE MOOD.

Preſent Tenſe.

	SINGULAR.		PLURAL.	
	that I may	*be.* que je ſois	*we may*	*be.* nous ſoyons
E.	*thou mayeſt*	*be.* tu ſois.	*ye may*	*be.* vous ſoyez
	he may	*be.* il ſoit	*they may*	*be.* ils ſoient

Imperfect.

	*I ſhould**	*be.* je ſerois	*we ſhould*	*be.*	nous ſerions
F.	*thou ſhouldeſt*	*be.* tu ſerois	*ye ſhould*	*be.*	vous ſeriez
	he ſhould	*be.* il ſeroit	*they ſhould*	*be.*	ils ſeroient

Preterperfect.

	that I might†	*be.* que je fuſſe	*we might*	*be.*	nous fuſſions
G.	*thou mighteſt*	*be.* tu fuſſes	*ye might*	*be.*	vous fuſſiez
	he might	*be.* il fut	*they might*	*be.*	ils fuſſent

INFINITIVE MOOD.

to be, ETRE.

PARTICIPLES.

PRESENT.	PAST.
H. *being*, étant.	I. *been*, été.

IMPERATIVE MOOD.

	SINGULAR.		PLURAL.
	be thou ſois,		*let us be*, ſoyons,
K.	*let him be*, qu'il ſoit,		*be ye*, ſoyez,
	let her be, qu'elle ſoit,		*let them be*, qu'ils or qu'elles ſoient.

* Or *I could, would*, or *might have.*
† Or *I had* or *could, would*, or *ſhould have.*

To have the compound tenſes of the Verb *to have*, you need only add after each perſon the participle paſt, *eu* for the French, and *had* for the Engliſh, through all tenſes and moods; as, *j'ai eu*, I have had, and ſo on.

The compound tenſes of the verb *to be* are formed by the help of the auxiliary verb *avoir* through all its tenſes and moods, by adding, after each perſon and tenſe, *été* for the French, and *been* for the Engliſh; as, *j'ai été*, I have been, &c. *j'avois été*, I had been, &c. and ſo on.

Obſerve, 1ſt. the compound tenſes of all other verbs, both regular and irregular, are formed by the help of theſe two auxiliary verbs, by adding the participle paſt of the verb you are conjugating, after each tenſe and perſon of the auxiliary verb. For example, to find all the compound tenſes of this verb, *parler*, to ſpeak, its participle paſt being *parlé*, you need only put it after the ſimple tenſes of the verb *avoir*.

Obſerve, 2dly, thoſe verbs which are conjugated by the help of *être*, are only compounded of the ſimple of that auxiliary verb; that is to ſay, the compound of the verb *être* does not ſerve for the compound of others; whereas, the compound of the verb *avoir* may ſerve, but ſeldom, for the compound of others: conſequently, verbs conjugated by the help of *avoir* are ſometimes compounded of the compound, and thoſe conjugated by the help of *être* are only compounded of its ſimple tenſes. The reaſon of it may be, becauſe the compound tenſes of the verb *être* are formed by the help of the verb *avoir*, which reflective, and ſome neuter, verbs will not admit of. Except from this obſervation verbs uſed paſſively, which are conjugated by the help of *être* in all its tenſes, both ſimple and compound.

N. B. What verbs are conjugated by the help of *avoir*, or the help of *être*—*See Preliminary Obſervations*, p. 24.

OBSERVATIONS ON THE FOLLOWING TABLES.

NOTE, firſt, the letters a, b, c, &c. ſhew the different Tenſes.

SECONDLY, When a letter is wanting, the tenſe pointed at by it is likewiſe wanting; and, when only two or three letters ſtand together, it ſhews that thoſe tenſes deviate from the rule.

THIRDLY, Having the firſt perſon ſingular of the irregular verbs, the other perſons will be eaſily found by a reference to the ſimilar letter in the regular verbs; as, for example, *I ſhould reſolve* anſwers to the figure *f* in the verb *réſoudre*, which is *je réſoudrois*. If you go to the ſame figure in the table of the regular verbs, you will find the ſame termination in the fourth conjugation; and ſo for the other irregular verbs, a few excepted, which will be taken notice of, and their irregular tenſes conjugated at full length.

FOURTHLY, To find, in the irregular verbs, the firſt perſon plural of the preſent tenſe, indicative mood, you need only change the *i* of the firſt perſon ſingular, in the imperfect tenſe, indicative mood, into *n*; as, *vivois*, *vivons*; *riois*, *rions*, &c. only the verb *être* excepted.

FIFTHLY, The compound verbs, regular and irregular, follow the conjugation of their ſimple; as, *permettre*, *promettre*, &c. are conjugated like *mettre*: and when it is otherwiſe, it will be taken notice of.

SIXTHLY, The two auxiliary verbs are conjugated here, *ſee* p. 26, 27. All the verbs of the laſt five conjugations, both regular and irregular, are inſerted in the exerciſes upon the conjugations, CHAP. II. and III. except thoſe few mentioned at the end of CHAP. III.

SEVENTHLY, The ſecond perſon ſingular and the firſt and ſecond perſon plural of the imperative mood, in all verbs, are the ſame as the ſecond perſon ſingular and the firſt and ſecond perſons plural of A. The third perſon ſingular and the third perſon plural are the ſame as the third perſon ſingular and the third perſon plural of E, except, 1ſt, *ſavoir*, which makes the ſecond perſon ſingular *ſache*, firſt perſon plural *ſachons*, ſecond perſon plural *ſachez*. 2dly, *Avoir* and *être*, which take all their perſons from E.

A TABLE ſhewing the CONJUGATION of the FRENCH REGULAR VERBS.

INFIN. MOOD.	INDICATIVE MOOD.			
	A.	B.	C.	D.
	PRESENT TENSE.	IMPERFECT.	PRETERPERFECT.	FUTURE.
	I do.	*I did.*	*I have.*	*I ſhall or will.*
Aim-er, *to love.*	aim-e, es, e, aim-ons, ez, ent.	aim-ois, ois, oit, aim-ions, iez, oient.	aim-ai, as, a, aim-âmes, âtes, èrent.	aime-rai, ras, ra, aime-rons, rez, ront.
Pun-ir, *to puniſh.*	pun-is, is, it, puniſſ-ons, ez, ent.	puniſſ-ois, ois, oit, puniſſ-ions, iez, oient.	pun-is is, it, pun-îmes, îtes, irent.	puni-rai, ras, ra, puni-rons, rez, ront.
D-evoir, *to owe.*	d-ois, ois, oit, dev-ons, ez, doivent.	dev-ois, ois, oit, dev-ions, iez, oient.	d-us, us, ut, d-ûmes, ûtes, urent.	dev-rai, ras, ra, dev-rons, rez, ront.
Vend-re, *to ſell.*	vend-s, s, d, vend-ons, ez, ent.	vend-ois, ois, oit, vend-ions, iez, oient.	vend-is, is, it, vend-îmes, îtes, irent.	vend-rai, ras, ra, vend-rons, rez, ront.
Trad-uire, *to tranſlate.*	trad-uis, uis, uit, traduiſ-ons, ez, ent.	traduiſ-ois, ois, oit, traduiſ-ions, iez, oient.	traduiſ-is, is, it, traduiſ-îmes, îtes, irent.	tradui-rai, ras, ra, tradui-rons, rez, ront.
Fe-indre, *to paint.*	pein-s, s, t, peign-ons, ez, ent.	peign-ois, ois, oit, peign-ions, iez, oient.	peign-is, is, it, peign-îmes, îtes, irent.	peind rai, ras, ra, peind-rons, rez, ront.

Subjunctive Mood					Imperative Mood, Let.
E. Present Tense. *I may.*	F. Imperfect. *I should, would, could.*	G. Preterperfect. *I might*, or *I had.*	H. Participle of the Present.	I. Participle of the Past, or Passive.	K.
aim-e, es, e, aim-ions, iez, ent.	aime-rois, rois, roit. aime-rions, riez, roient.	aim-aſſe, aſſes, ât, aim-aſſions, aſſiez, aſſent.	aim-ant.	aim-é.	aim-e, qu'il aim-e, aim-ons, ez, ent.
pun-iſſe, es, e, pun-iſſions, iſſiez, iſſent.	puni-rois, rois, roit, puni-rions, riez, roient.	pun-iſſe, iſſes, ît, pun-iſſions, iſſiez, iſſent.	puniſſ-ant.	pun-i.	pun-is, qu'il pun-iſſe, pun-iſſ-ons, ez, ent.
d-oive, oives, oive, dev-ions, iez, doivent.	dev-rois, rois, roit, dev-rions, riez, roient.	d-uſſe, uſſes, ût, d-uſſions, uſſiez, uſſent.	dev-ant.	d-u.	doi-s, qu'il doive, dev-ons, ez, doivent.
vend-e, es, e, vend-ions, iez, ent.	vend-rois, rois, roit, vend-rions, riez, roient.	vend-iſſe, iſſes, ît. vend-iſſions, iſſiez, iſſent.	vend-ant.	vend-u.	vend-s, qu'il vend-e, vend-ons, ez, ent.
traduiſ-e, es, e, traduiſ-ions, iez, ent.	tradui-rois, rois, roit, tradui-rions, riez, roient	traduiſ-iſſe, iſſes, ît, traduiſ-iſſions, iſſiez, iſſent.	traduiſ-ant.	trad-uit.	tradui-s, qu'il traduiſe. traduiſ-ons, ez, ent.
peign-e, es, e, ions, iez, ent.	peind-rois, rois, roit, peind-rions, riez, roient	peign-iſſe, iſſes, ît, peign-iſſions, iſſiez, iſſent.	peign-ant.	p-eint.	pein-s, qu'il peigne, peign-ons, ez, ent.

TABLE OF THE FRENCH VERBS.

ABATTRE, *to beat down*, like *battre*.
Abſou-dre, *to abſolve*.
a. abſou-s
b. abſolv-ois
d. abſoud-rai
e. abſolv-e
f. abſoud-rois
h. abſolv-ant
i. abſou-s
Accourir, *to run to*, like *courir*.
Acquérir, *to acquire*.
a. acquier-s
acquér-ons, ez, acquièrent
b. acquér-ois
c. acqu-is
d. acquer-rai
e. acquierr-e
acquér-ions, acquériez, acquièrent
f. acquer-rois
g. acqu-iſſe
h. acquer-ant
i. acqu-is
Admettre, *to admit*, like *mettre*.
Aller, *to go*.
a. vais, vas, va, allons, allez, vont.
b. all-ois
c. all-ai
d. i-rai
e. aill-e
all-ions, all-iez, aill-ent
f. i-rois
g. all-aſſe
h. all-ant
i. all-é.
Apprendre, *to learn*, like *prendre*.
Aſſaillir, *to aſſault*, like *treſſaillir*.
Aſſeoir, (ſe) *to ſit down*.
a. aſſie-ds
b. aſſey-ois,
c. aſſ-is
d. aſſié-rai *or* aſſeye-rai
e. aſſey-e
f. aſſié-rois *or* aſſéye rois
g. aſſ-iſſe
h. aſſey-ant
i. aſſ-is.

BAT-TRE, *to beat*.
a. ba-ts
b. batt-ois
c. batt-is
d. batt-rai
e. batt-e
f. batt-rois
g. batt-iſſe
h. batt-ant
i. batt-u.
Boire, *to drink*.
a. boi-s
buv-ons, buv-ez boiv-ent
b. buv-ois
c. b-us
d. boi-rai
e. boiv-e
buv-ions, buv-iez, boiv-ent
f. boi-rois
g. b-uſſe
h. buv-ant
i. b-u.
Bouill-ir, *to boil*.
a. bou-s
b. boull-ois
c. boull-is
d. boulli-rai
e. boüill-e
f. bouilli-rois
g. bouill-iſſe
h. bouill-ant
i. bouill-i.

CIRCON-CI-RE, *to circumcife*.
a. circonc-is
b. circonciſ-ois
c. circonc-is
d. circonci-rai
e. circonciſ-e
f. circonci-rois
g. circonc-iſſe
h. circonciſ-ant
i. circonc-is.
Circonſcrire, *to circumſcribe*, like *écrire*.
Clorre, *to cloſe*.
a. clos
d. clor-rai
f. clor-rois
i. clos.
Combattre, *to fight*, like *battre*.
Commettre, *to commit*, like *mettre*.
Comparoitre, *to*

appear, like *paroitre*.

Comprendre, *to underſtand*, like *prendre*.

Conclure, *to conclude*.

a. conclu-s
b. conclu-ois.
c. concl-us
d. conclu-rai
e. conclu-e
f. conclu-rois
g. concl-uſſe
h. conclu-ant
i. concl-u.

Confire, *to pickle*.

a. confi-s
b. confiſ-ois
c. conf-is
d. confi-rai
e. confiſ-e
f. confi-rois
g. conf-iſſe
h. confiſ-ant
i. conf-it.

Connoître, *to know*, is conjugated like *croître*.

Conquér-ir, *to conquer*, is conjugated like *acquérir*.

Conſentir, *to conſent*, like ſentir.

Contenir, *to contain*, like *tenir*.

Contredire, *to contradict*, is conjugated like *confire*.

Convainc-re, *to convince*.

a. convain-cs
b. convainqu-ois
c. convainqu-is
d. convainc-rai
e. convainqu-e
f. convainc-rois
g. convainqu-iſſe
h. convainqu-ant
i. convainc-u.

Contrevenir, *to infringe*, like *venir*.

Convenir, *to agree*, like *venir*.

Corrompre, *to corrupt*, like *rompre*.

Coudre, *to ſew*,

a. coud-s
b. couſ-ois
c. couſ-is
d. coud-rai
e. couſ-e
f. coud-rois
g. couſ-iſſe
h. couſ-ant
i. couſ-u

Courir, *to run*.

a. cou-rs
b. cour-ois
c. cour-us
d. cour rai
e. cour-e
f. cour-rois
g. cour-uſſe
h. cour-ant
i. cour-u.

Couvr-rir, *to cover*.

a. couvr-e
b. couvr-ois
c. couvr-is
d. couvri-rai
e. couvr-e
f. couvri-rois
g. couvr-iſſe
h. couvr-ant
i. couv-ert.

Croi-re, *to believe*.

a. croi-s
b. croy-ois
c. cr-us
d. croi-rai
e. croi-e
f. croi-rois
g. cr-uſſe
h. croy-ant
i. cr-u

Croît-re, *to grow*.

a. croi-s
b. croiſſ-ois
c. cr-us
d. croît-rai
e. croiſſ-e
f. croît-rois
g. cr-uſſe
h. croiſſ-ant
i. cr-u.

Cueill-ir, *to gather*.

a. cueill-e
b. cueill-ois
c. cueill-is
d. cueille-rai
e. cueill-e
f. cueille-rois
g. cueill-iſſe
h. cueill-ant
i. cueill-i

SE DEBATTRE *to ſtruggle*, like *battre*.

Déchoir, *to decay*.

a. déchoi s
b. *wanting*
c. déch-us
d. décher-rai
e. déchoi-e
f. décher-rois
g. déch-uſſe
h. *wanting*
i. déch-u

Découdre, *to unſew*, like coudre.

Découvrir, *to discover*, like *couvrir*.
Décrire, *to describe* like *écrire*.
Décroître, *to decrease*, like *croître*.
Dédire, *to retract*, like *dire*.
Démentir, *to give the lie*, like *mentir*.
Démettre, *to remove*, like *mettre*.
Déplaire, *to displease*, like *plaire*.
Désapprendre, *to unlearn*, like *prendre*.
Desservir, *to take away*, like *servir*.
Détenir, *to detain*, like *tenir*.
Devenir, *to become* like *venir*.
Dire, *to say*, is conjugated like *conire*; except in the second person plural, where it makes *dites*.
Disconvenir, *to disagree*, like *venir*.
Discourir, *to converse*, like *courir*.
Dissoudre, *to dissolve*, like *absoudre*.
Distraire, *to distract*, like *traire*.
Dorm-ir, *to sleep*.
a. dor-s
b. dorm-ois
c. dorm-is
d. dormi-rai
e. dorm-e
f. dormi-rois
g. dorm-isse
h. dorm-ant
i. dorm-i.

ECLORRE, *to blow*.
a. il éclot, ils eclosent
d. il éclorra, ils éclorront
f. il éclorroit, ils éclorroient
e. éclose
i. éclos.

Ecri-re, *to write*.
a. écr-is
b. écriv-ois
c. écriv-is
d. ecri-rai
e. écriv-e
f. écri-rois
g. écriv-isse
h. écriv-ant
i. écrit.

Elire, *to elect*, like *lire*.
Emoudre, *to grind*, like *moudre*.
Emouvoir, *to stir up*, like *mouvoir*.
Encourir, *to incur*; like *courir*.
Endormir, *to lull asleep*, like *dormir*.
S'Enfuir, *to run away*, like *fuir*.
S'enquérir. *to enquire*, like *acquérir*.
S'entremettre, *to intermeddle*, like *mettre*.
Entreprendre, *to undertake*, like *prendre*.
Entretenir, *to entertain*, like *tenir*.
Entrevoir, *to see a little*, like *voir*.
Entrouvrir, *to open a little*, like *ouvrir*.
Envoy-er *to send*.
a. envoi-e
b. envoy-ois
c. envoy-ai
d. enver-rai
e. envoi-e
f. enver-rois
g. envoy-asse
h. envoyant
i. envoy-é.
Equivaloir, *to be of equal value*, like *valoir*.
Exclure, *to exclude*, is conjugated like *conclure*; except in the participle past, where it makes *exclus*.
Extraire, *to extract*, like *traire*.

FAILLIR, to fail, *is used only in the following tenses*.
c. faillis
h. faillant
i. failli

Fair-e, *to do.*
a. fai-s
fefons, faites, font
b. fef-ois
c. fi-s
d. fe-rai
e. faſſ-e
f. fe-rois
g. fi-ſſe
h. fef-ant
i. fait

Falloir, *to be neceſſary*, verb imp.
a. il faut
b. il fall-oit
c. il fall-ut
d. il faud-ra
e. il faill-e
f. il faud-roit
g. il fallut
i. fallu.

Fuir, *to fly.*
a. fui-s
b. fuy-ois
c. pris la fuite
d. fui-rai
e. fui-e
f. fui-rois
g. ptiſſe la fuite.
h. fuy-ant
i. fu-i

HAIR, *to hate.*
a. hais
haïſſ-ons
b. haïſſ-ois
c. ha-ïs
d. haï-rai
e. haïſſ-e
f. haï-rois
g. haiſſ-e
h. haïſſ-ant
i. ha-ï.

LIRE, *to read.*
a. li-s
b. liſ-ois
c. l-us
d. li-rai
e. liſ-e
f. li-rois
g. l-uſſe
h. li-ſant
i. l-u

MAUDIRE, *to curſe*, is conjugated like *médire*; except
a. in the plural, maudiſſ-ons, ez, ent
b. maudiſſ-ois
e. maudiſſ-e
h. maudiſſ-ant

Maintenir, *to maintain*, like *tenir.*

Médire, *to ſlander*, like *contredire.*

Mentir, *to lie.*
a. men-s
b. ment-ois
c. ment-is
d. menti-rai
e. ment-e
f. menti-rois
g. ment-iſſe
h. mentant
i. ment-i

Se Méprendre, *to miſtake*, like *prendre.*

Méſoffrir, *to underbid*, like *offrir.*

Mettre, *to put.*
a. me-ts
b. mett-ois
c. m-is
d. mett-rai
e. mett-e
f. mett-rois
g. m-iſſe
h. mett-ant
i. m-is.

Moud-re, *to grind.*
a. mou-s
b. moul-ois
c. moul-us
d. moud-rai
e. moul-e
f. moud-rois
g. moul-uſſe
h. moul-ant
i. moul-u

Mour-ir, *to die.*
a. meur-s
mour-ons, ez, meurent
b. mour-ois
c. mour-us
d. mour-rai
e. meur-e
mour-ions, iez, meurent
f. mour-rois
g. mour-uſſe
h. mour-ant
i. mort.

Mouv-oir, *to move.*
a. meu-s
nous mouvons, vous mouvez, ils meuvent
b. mouv-ois
c. m-us
d. mouv-rai
e. meu-ve
f. mouv-rois
g. m-uſſe
h. mouv-ant
i. m-u

NAITRE, *to be born.*
a. na-is
b. naiſſ-ois
c. naqu-is
d. nai-trai
e. naiſ-e
f. naît-rois
g. naqu-iſſe
h. naiſſ-ant
i. né.

OBTENIR, *to obtain*, like *tenir.*
Offrir, *to offer*, like *couvrir.*
Omettre, *to omit*, like *mettre.*
Ouïr, *to hear*, is ſeldom uſed, except
c. ouïs
i. ouï.
Ouvrir, *to open*, like *couvrir.*

PAITRE, *to feed*, is conjugated like *naître*, but c, g, and i, are wanting.
Parcourir, *to run over*, like *courir.*
Paroître, *to appear*, like *croître.*
Partir, *to go away*, like *mentir.*
Parvenir, *to attain*, like *venir.*
Permettre, *to permit*, like *mettre.*
Plai-re, *to pleaſe.*
a. plai-s
b. plaiſ-ois
c. plu-s
d. plai-rai
e. plaiſ-e
f. plai-rois
g. pl-uſſe
h. plaiſ-ant
i. pl-u.

Pleuvoir, *to rain*, verb. imp.
a. il pleut
b. il pleuv-oit
c. il pl-ut
d. il pleuv-ra
e. il pleuv-e
f. il pleuve-roit
g. il plêut
h. il pleuv-ant
i. il plu.

Pourvoir, *to provide*, is conjugated like *prévoir*; except
c. pourv-us
g. pourv-uſſe

Pouvoir, *to be able.*
a. puis, peus, peut, pouv-ons, ez, peuvent
b. pouv-ois
c. p-us
d. pour-rai
e. p-uiſſe
f. pour-rois
g. p-uſſe
h. pouv-ant
i. pu.

Prédire, *to foretell*, is conjugated like *confire.*

Prendre, *to take.*
a. pren-ds, ds, d, pren-ons, ez, prennent
b. pren-ois
c. pr-is
d. prend-rai
e. prenn-e
pren-ions, iez, prennent
f. prend-rois
g. pri-ſſe
h. pren-ant
i. pr-is.

Preſſentir, *to foreſee*, like *ſentir.*
Prévenir, *to prevent*, like *venir.*
Prévaloir, *to prevail.*
a. prévaux
b. prévalois
c. préval-us
d. prévaud-rai
e. préval-e
f. prévaud-rois
g. préval-uſſe
h. préval-ant
i. préval-u
Prév-oir, *to foreſee.*
a. prévoi-s
b. prevoy-ois
c. prév-is
d. prevoi-rai
e. prévoi-e
f. prévoi-rois
g. préviſſ-e
h. prévoy-ant
i. prév-u
Promettre, *to promiſe*, like *mettre.*
Provenir, *to proceed*, like *venir.*

SE RASSEOIR, *to ſit down again*, like *aſſeoir.*
Rabattre, *to abate*, like *battre.*
Rebattre, *to re-*

peût over and over, like *battre*.
Reconnoître, *to recollect*, like *connoître*.
Recoudre, *to sew again*, like *coudre*.
Recourir, *to have recourse*, like *courir*.
Recouvrir, *to cover again*, like *couvrir*.
Récrire, *to write again*, like *écrire*
Recueillir, *to reap*, like *cueillir*.
Relire, *to read again*, like *lire*.
Remettre, *to place again*, like *mettre*.
Remoudre, *to grind again*, like *moudre*.
Repaître, *to feed upon*, is conjugated like *naître*; except
c. rep-us
g. rep-uſſe
i. rep-u.
Reparoître, *to appear again*, like *paroître*.
Repent-ir (ſe), *to repent*.
a. repe-ns
b. repent-ois
c. repent-is
d. repenti-rai
e. repent-e
f. repent-irois
g. repent-iſſe
h. repent-ant
i. repent-i.
Reprendre, *to take again*, like *prendre*
Requérir, *to requeſt*, like *acquérir*.
Réſoud-re, *to reſolve*.
a. réſou-s
b. réſolv-ois
c. réſol-us
d. réſoud-rai
e. réſolv-e
f. réſoud-rois
g. réſol-uſſe
h. réſolv-ant
i. réſol-u*
Reſſentir, *to feel*, like *ſentir*.
Retenir, *to retain*, like *tenir*.
Revenir, *to return*, like *venir*.
Revêt-ir, *to inveſt*.
a. revê-ts
b. revêt-ois
c. revêt-is
d. revêti-rai
e. revêt-e
f. revêti-rois
g. revêt-iſſe
h. revêt-ant
i. revêt-u.
Revivre, *to revive*, like *vivre*.
Revoir, *to ſee again*, like *voir*.
Rire, *to laugh*.
a. ri-s
b. ri-ois
c. r-is
d. ri-rai
e. ri-e
f. ri-rois
g. r-iſſe
h. ri-ant
i. ri
Romp-re, *to break*.
a. romp-s
b. romp-ois
c. romp-is
d. romp-rai
e. romp-e
f. romp-rois
g. romp-iſſe
h. romp-ant
i. romp-u
Rouvrir, *to open again*, like *ouvrir*.
Savoir, *to know*.
a. ſais, ſavons, ſavez, ſavent
b. ſav-ois
c. ſ-us
d. ſau-rai
e. ſach-e
f. ſau-rois
g. ſ-uſſe
h. ſach-ant
i. ſ-u.
Secourir, *to ſuccour*, like *courir*.
Sentir, *to feel*,
Servir, *to ſerve*,
Sortir, *to go out*, are conjugated like *mentir*.
Souffrir, *to ſuffer*, is coujugated like *couvrir*.
Sourire, *to ſmile*, like *rire*.
Souſcrire, *to ſubſcribe*, like *écrire*.
Soutenir, *to ſupport*, like *tenir*.

* We likewiſe ſay, *réſous*, ſpeaking of things which may be reſolved into others, See Gram.

Se ſouvenir, *to remember*, like *venir*.

Suffire, *to ſuffice*, is conjugated like *lire*; except

c. ſuff-is
g. ſuff-iſſe
i. ſuffi

Suffire, *to ſuffice*.

a. ſuff-is
b. ſuffiſ-ois
c. ſuff-is
d. ſuffi-rai
e. ſuffiſ-e
f. ſuffi-rois
g. ſuff-iſſe
h. ſuffiſ-ant
i. ſuff-i

Suiv-re, *to follow*.

a. ſui-s
b. ſuiv-ois
c. ſuiv-is
d. ſuiv-rai
e. ſuiv-e
f. ſuiv-rois
g. ſuiv-iſſe
h. ſuiv-ant
i. ſuiv-i

Surprendre, *to ſurpriſe*, like *prendre*.

Surſeoir, *to adjourn*, like *aſſeoir*.

Survivre, *to outlive*, like *vivre*.

Taire, (ſe) *to be ſilent*, is conjugated like *plaire*.

Ten-ir, *to hold*.

a. tie-ns
ten-ons, ez, tiennent
b. ten-ois
c. *tins, tins*, tint, tinmes, tintes, tinrent.
d. tiend-rai
e. tienn-e
tenions, iez, tiennent
d. tiend-rois
g. t-inſſe
h. ten-ant
i. ten-u

Traire, *to milk*.

a. trai-s
b. tray-ois
d. trai-rai
e. trai-e
f. trai-rois
h. tray-ant
i. trait

Treſſaill-ir, *to ſtart*.

a. treſſaill-e
b. treſſaill-ois
c. treſſaill-is
d. treſſailli-rai
e. treſſaill-e
f. treſſailli-rois
g. treſſaill-iſſe
h. treſſail-ant
i. treſſaill-i

Valoir, *to be worth*, is conjugated like *prévaloir*; except,

e. vaill-e, es, e.

Vainc re, *to vanquiſh*.

a. vain-cs
nous vainqu-ons
b. vainqu-ois
c. vainqu-is
d. vainc-rai
e. vainqu-e
f. vainc-rois
g. vainqu-iſſe
h. vainqu-ant
i. vainc-u

Venir, *to come*, is conjugated like *tenir*.

Vêtir, *to clothe*, the ſingular of the preſent of the Indicative is not in uſe.

a. vêt-ons, ez, ent
b. vêt-ois
c. vêt-is
d. vêti-rai
e. vêt-iſſe
f. vêti-rois
g. vêt-iſſe
h. vêt-ant
i. vêt-u

Vivre, *to live*.

a. vi-s
b. viv-ois
c. vec-us
d. viv-rai
e. viv-e
f. viv-rois
g. véc-uſſe
h. viv-ant
i. vécu.

Voir, *to ſee*, is conjugated like *prévoir*; except

d. ver-rai
f. ver-rois [*ling*.

Voul-oir, *to be willing*.

a. veu-x
voul-ons, ez, veulent
b. voul-ois
c. voul-us
d. voud-rai
e. veuill-e
voulions, vouliez, veuillent
f. voud-rois
g. voul-uſſe
h. voul-ant
i. voulu.

CHAP. III.

EXERCISES upon the SIMPLE TENSES of the REGULAR VERBS.

1ſt. Conj. *in* er.

(a)* I ſpeak, *parler.*
Thou heareſt, *écouter.*
He plays, *jouer.*
We explain, *expliquer.*
You obſerve, *obſerver.*
They prate, *cauſer.*

(b) I did call, *appeller.*
Thou didſt approach, *approcher.*
He did arrive, *arriver.*
We did command, *commander.*
You did advance, *avancer.*
They did ramble, *roder.*

(c) I pardoned, *pardonner.*
Thou beganſt, *commencer.*
He conſidered, *penſer.*
We exhorted, *exhorter.*
You hoped, *eſpérer.*
They abuſed, *abuſer.*

(d) I will dictate, *dicter.*
Thou ſhalt repeat, *répéter.*
He will correct, *corriger.*
We will adviſe, *conſeiller.*
You will conſult, *conſulter.*
They will deliberate, *délibérer.*

(e) I may honour, *honorer.*
Thou mayſt love, *aimer.*
He may abhor, *abhorrer.*
We may deteſt, *déteſter.*
You may obſerve, *obſerver.*
They may ſtudy, *étudier.*

(f) I ſhould repeat, *répéter.*
Thou ſhouldſt content, *contenter.*
He would decide, *décider.*
We would determine, *juger.*
You would juſtify, *juſtifier.*
They would condemn, *condamner.*

(g) I might leaſe, *affermer.*
Thou mightſt let, *louer.*
He might invade, *éluder.*
We might avoid, *éviter.*
You mi. deſpiſe, *mépriſer.*
They mi. reſpect, *reſpecter.*

2d. Conj. *in* ir.

(a) I warn, *avertir.*
Thou obeyeſt, *obéir.*
He diſobeys, *déſobéir.*
We enlarge, *aggrandir.*
You make ſhort, *accourcir.*
They make narrow, *étrécir.*

(b) I did furniſh, *fournir.*
Thou didſt embelliſh, *embéllir.*
He did demoliſh, *démolir.*
We did unite, *unir.*
You did diſunite, *déſunir.*
They did define, *définir.*

(c) I hardened, *durcir.*
Thou ſoftenedſt, *amolir.*
She weakened, *affoiblir.*
We nouriſhed, *nourir.*
You refreſhed, *rafraichir.*

* The letters throughout this Exerciſe Book ſhew the different tenſes and moods in which the verb ought to be put. See p. 25, and 30.

They flouriſhed, *fleurir.*
(d) I will baniſh, *bannir.*
Thou ſhalt periſh, *périr.*
He ſhall ſuffer, *pâtir.*
We will applaud, *applaudir.*
You will fill up, *remplir.*
They will ſucceed, *réuſſir.*
(e) I may chooſe, *choiſir.*
Thou mayeſt embelliſh, *embellir.*
He may applaud, *applaudir.*
We may ſoften, *adoucir.*
You may act, *agir.*
They may divert, *divertir.*
(f) I ſhould bluſh, *rougir.*
Thou wouldſt bleſs, *bénir.*
It would ſwallow up, *engloutir.*
We ſhould groan, *gémir.*
You ſhould reflect, *réfléchir.*
They would cure, *guérir.*
(g) I might chooſe, *choiſir.*
Thou mightſt commiſerate, *compatir.*
He might fulfil, *accomplir.*
We mi. embelliſh, *embellir.*
You might dazzle, *éblouir.*
They might annihilate, *anéantir.*

3d Conj. *in* evoir.

(a) I conceive, *concevoir.*
Thou perceiveſt, *appercevoir.*
He owes ſtill, *redevoir.*
We owe, *devoir.*
You receive, *recevoir.*
They deceive, *décevoir.*
(b) I did receive, *recevoir.*
(c) I perceived, *appercevoir.*
(d) I will owe, *devoir.*
(e) I may owe again, *redevoir.*
(f) I could comprehend, *concevoir.*
(g) I mi. perceive, *appercevoir.*

4th Conj. *in* dre *or* tre.

(a) I wait, *attendre.*
Thou underſtandeſt, *entendre.*
He comes down, *deſcendre.*
We depend, *dépendre.*
You ſuſpend, *ſuſpendre.*
They wait, *attendre.*
(b) I did anſwer, *répondre.*
(c) I cleaved, *fendre.*
Thou ſpreadeſt, *répandre.*
He extended, *étendre.*
We bended, *tendre.*
You ſuſpended, *ſuſpendre.*
They came down, *deſcendre.*
(d) I will condeſcend, *condeſcendre.*
Thou wilt defend, *défendre.*
He will break, *rompre.*
We will confound, *confondre.*
You will ſpread, *répandre.*
They will anſwer, *répondre.*
(e) I may pretend, *prétendre.*
Thou mayſt correſpond, *correſpondre.*
He may bend, *tendre.*
We may expect, *attendre.*
You may fight, *combattre.*
They may let down, *deſcendre.*
(f) I would forbid, *défendre.*
I might loſe, *perdre.*
Thou mightſt ſell, *vendre.*
He might anſwer, *répondre.*
We mi. ſtretch out, *tendre.*
You might come down, *deſcendre.*
They might underſtand, *entendre.*

5th Conj. *in* uire.

(a) I lead, *conduire.*
Thou tranſlateſt, *traduire.*
He reduces, *réduire.*
We introduce, *introduire.*
You bake, *cuire.*
They reduce, *réduire.*
(b) I did tranſlate, *traduire.*
(c) I guided, *conduire.*
Thou tranſlatedeſt, *traduire.*
He reduced, *réduire.*
We reduced, *réduire.*
You did over with, *enduire.*
They enticed, *induire.*
(d) I will lead again, *reconduire.*
(e) I may inſtruct, *inſtruire.*
Thou mayeſt conſtrue, *conſtruire.*
He may conduct, *conduire.*
We may tranſlate, *traduire.*
You may reconduct, *reconduire.*
They may reduce, *réduire.*
(f) I would conſtrue, *conſtruire.*
(g) I might conduct, *conduire.*

6th Conj. *in* indre.

(a) I pity, *plaindre.*
Thou joineſt, *joindre.*
He encompaſſes, *ceindre.*
We oblige, *aſtreindre.*
You enjoin, *enjoindre.*
They feign, *feindre.*
(b) I did join, *joindre.*
(c) I feared, *craindre.*
Thou feigned'ſt, *feindre.*
He conſtrained, *contraindre.*
We pityed, *plaindre.*
You reached, *atteindre.*
They put out, *éteindre.*
(d) I will reach, *atteindre.*
(e) I may limit, *reſtraindre.*
Thou mayeſt infringe, *enfreindre.*
He may put out, *éteindre.*
We may fear, *craindre.*
You may join, *joindre.*
They may compel, *contraindre.*
(f) I would incloſe, *enceindre.*
(g) I might fear, *craindre.*
Thou mightſt feign, *feindre.*
He might infringe, *enfreindre.*
We might extinguiſh, *éteindre.*
You might join, *joindre,*
They might pity, *plaindre.*

CHAP. IV.

EXERCISES upon the SIMPLE TENSES of the IRREGULAR VERBS.

Irregular Verbs of the Firſt Conjugation *in* er.

(a) I go, *aller.*
(a) He goes, *aller.*
(a) We judge, *juger.*
(b) I did judge, *juger.*
(c) I judged, *juger.*
(d) I will go, *aller.*
(d) He will ſend, *envoyer.*
(e) I may go, *aller.*
(e) They may go, *aller.*
(f) I would go, *aller.*
(f) He ſhould ſend, *envoyer.*
(g) We might judge, *juger.*

Irregular Verbs of the Second Conjugation *in* ir.

Primitive Teniſes.

Variation	Infinitive.	Participle Preſent.	Participle Paſſive. M.	F.	Preſent of the Indic.	Preterperf. of the Indic.
1ſt	*ſen* tir	tant	ti	tie	s	tis
2d	*t* enir	enant	enu	enue	iens	ins
3d	*ouv* rir	rant	ert	erte	re	ris
4th	*cou* rir	rant	ru	rue	rs	rus
5th	*acqu* érir	érant.	is	ise	iers	is
6th	*cueill* ir	ant	i	ie	*variable*	is

1ſt Variation.

(a) I conſent, *conſentir.*
(b) I did go out, *ſortir.*
(c) I foreſaw, *preſſentir.*
(d) I will give the lie, *démentir.*
(e) I may ſet out, *partir.*
(f) I ſhould feel, *reſſentir.*
(g) I might repent, *ſe repentir.*
(a) You prevent, *prévenir.*
They proceed, *provenir.*
(b) I did infringe, *contrevenir.*
(c) I agreed, *convenir.*
Thou retainedſt, *retenir.*
He came again, *revenir.*
We remembered, *ſe ſouvenir.*
You maintained, *maintenir.*
They ſupported, *ſoutenir.*
(d) I will detain, *détenir.*
(e) I may become, *devenir.*
(f) I ſhould diſagree, *diſconvenir.*

2d Variation.

(a) I agree, *convenir.*
Thou obtaineſt, *obtenir.*
He attains, *parvenir.*
We contain, *contenir.*

(g) I might entertain, *entretenir.*

3d Variation.

(a) I open, *ouvrir.*
(b) I did diſcover, *découvrir.*
(c) I opened again, *rouvrir.*
(d) I will cover again, *recouvrir.*
(e) I may open a little, *entrouvrir.*
(f) I would offer, *offrir.*
(g) I might underbid, *méſoffrir.*
Thou mighteſt ſuffer, *ſouffrir.*
He might cover, *couvrir.*
We might open, *ouvrir.*
You might ſuffer, *ſouffrir.*
They might offer, *offrir.*

4th Variation.

(a) I run, *courir.*
(b) I did run to, *accourir.*
(c) I had recourſe, *recourir.*
(d) I will diſcourſe, *diſcourir.*
(e) I may incur, *encourir.*
(f) I would run over, *parcourir.*
(g) I might ſuccour, *ſecourir.*

5th Variation.

(a) I acquire, *acquérir.*
(b) I did requeſt, *requérir.*
(c) I conquered, *conquérir.*
(d) I will enquire, *s'enquérir.*
(e) I may acquire, *acquérir.*
(f) I could conquer, *conquérir.*
(g) I might acquire, *acquérir.*

6th Variation.

(a) I gather, *cueillir.*
Thou receiveſt, *accueillir.*
He reaps, *recueillir.*
We ſtart, *treſſaillir.*
You gather, *cueillir.*
They aſſault, *aſſaillir.*
Final *in* e.
I boil, *bouillir.*
Thou ſerve, *ſervir.*
He ſleeps, *dormir.*
We lull aſleep, *endormir.*
You ſerve, *ſervir.*
They take away, *deſſervir.*
Final *in* s.
(b) I did gather, *cueillir.*
(c) I ſtarted, *treſſaillir.*
(d) I will aſſault, *aſſaillir.*
(e) I may boil, *bouillir.*
(f) I would ſleep, *dormir.*
(g) I might ſerve, *ſervir.*

IRREGULAR VERBS of the THIRD CONJUGATION *in* oir.

Final Letters of the Primitive Tenſes.

Variation	Infinitive.	Participle Preſent.	Participle Paſſive.	Preſent of the Indicat.	Preterperf. of the Indicat.
1ſt.	oir	ant	u ue	*irregular.*	us
2d.	oir	ant	u ue	ois	is
3d.	oir	ant	is iſe	ois	is

1ſt Variation.

(a) I am willing, *vouloir.*
Thou art able, *pouvoir.*
He has, *avoir.*
We provide, *pourvoir.*
You move, *mouvoir.*
They ſtir up, *émouvoir.*
I know, *ſavoir.*
Thou art worth, *valoir.*
He is of equal value, *équivaloir.*
They prevail, *prévaloir.*
(b) I did know, *ſavoir.*
(c) I had, *avoir.*
Thou provideſt, *pourvoir.*
He decayed, *décboir.*
We moved, *mouvoir.*
You knew, *ſavoir.*
They were willing, *vouloir.*
(d) I ſhall have, *avoir.*
He will be able, *pouvoir.*
We will provide, *pourvoir.*
You ſhall know, *ſavoir.*
They will be willing, *vouloir.*
(e) I may have, *avoir.*
He may be willing, *vouloir.*
We may move, *mouvoir.*
You may know, *ſavoir.*
They may be willing, *vouloir.*
(f) I would know, *ſavoir.*
(g) I might have, *avoir.*
He might be able, *pouvoir.*
We might move, *mouvoir.*
You might know, *ſavoir.*
They might be willing, *vouloir.*

2d Variation.

(a) I ſee a little, *entrevoir.*
(b) I did ſee, *voir.*
(c) I foreſaw, *prévoir.*
(d) I will ſee again, *revoir.*
(e) I may ſee a little, *entrevoir.*
(f) I would ſee, *voir.*
(g) I might foreſee, *prévoir.*

3d Variation.

(a) I ſit down, *s'aſſeoir.*
(b) I did ſit down again, *ſe raſſeoir.*
(c) I ſat down, *s'aſſeoir.*
(d) I will adjourn, *ſurſeoir.*
(e) I may ſit down, *s'aſſeoir.*
(f) I would ſit down, *s'aſſeoir.*
(g) I might adjourn, *ſurſeoir.*

IRREGULAR VERBS of the 4th, 5th, and 6th CONJUGATION *in* re.

Final Letters of the Primitive Tenſes.

		Infinitive.	Participle Preſent.	Participle Paſſive. M.	F.	Indicative Preſent.	Preterperf.
Variation	1ſt.	re	ant	is	iſe	s	is
	2d.	re	ant	u	ue	s	us
	3d.	re	ant	u	ue	s	is
	4th.	re	ant	i	ie	s	is
	5th.	re	ant	it	ite	s	is

1ſt Variation.

(a) I take, *prendre.*
Thou learneſt, *apprendre.*
He underſtands, *comprendre.*
We put, *mettre.*
Ye admit, *admettre.*
They commit, *commettre.*
(b) I did unlearn, *déſapprendre.*
(c) I undertook, *entreprendre*
Thou tookeſt again, *reprendre.*
She miſtook, *ſe méprendre.*
We intermeddled, *s'entremettre.*
Ye omitted, *omettre.*
They permitted, *permettre.*
(d) I will ſurpriſe, *ſurprendre.*
(e) I may promiſe, *promettre.*
(f) I would put again, *remettre.*
(g) I might take again, *reprendre.*

2d Variation.

(a) I appear, *paroître.*
Thou knoweſt, *connoître.*
He reſolves, *réſoudre.*
We appear, *comparoître.*
Ye diſappear, *diſparoître.*
They abſolve, *abſoudre.*
(b) I did grind, *moudre.*
(c) I appeared again, *reparoître.*
Thou recollecteſt, *reconnoître.*
He grinded, *émoudre.*
We grew, *croître.*
Ye appeared, *paroître.*
They grinded again, *remoudre.*
(d) I will decreaſe, *décroître.*
(e) I may diſſolve, *diſſoudre.*
Thou mayeſt read, *lire.*
He may exclude, *exclure.*
We may drink, *boire.*
You may pleaſe, *plaire.*
They may hold their tongue, *ſe taire.*
(f) I would elect, *élire.*
(g) I might read again, *lire,*
Thou mightſt outlive, *ſurvivre.*
He might diſpleaſe, *déplaire.*
We might believe, *croire.*
You might live, *vivre.*
They might revive, *revivre.*

3d Variation.

(a) I beat, *battre.*
Thou beateſt down, *abattre.*
He breaks, *rompre.*
We fight, *combattre.*
Ye repeat over and over, *rebattre.*
They ſtruggle, *ſe débattre.*
(b) I did abate, *rabattre.*
(c) I convinced, *convaincre.*
Thou ſeweſt, *coudre.* †
He corrupted, *corrompre.*
We debated, *débattre.*
You overcame, *vaincre.*
They vanquiſhed, *vaincre.*
(d) I will unſew, *découdre.*
(e) I may ſew again, *recoudre.*
(f) I could convince, *convaincre.*
(g) I might fight, *combattre.*

4th Variation.

(a) I laugh, *rire.*
(b) I did ſmile, *ſourire.*
(c) I ran away, *s'enfuire.*
(d) I will follow, *ſuivre.*
(e) I may purſue, *pourſuivre.*
(f) It would follow from thence, *s'enſuivre.*
(g) I might purſue, *pourſuivre.*

5th Variation.

(a) I write, *écrire.*
Thou tranſcribeſt, *tranſcrire.*
He retracts, *ſe dédire.*
We ſubſcribe, *ſouſcrire.*
You preſcribe, *preſcrire.*
They foretell, *prédire.*
(b) It did ſuffice, *ſuffire.*
(c) I ſaid, *dire.*
Thou interdicteſt, *interdire.*
He ſlandered, *médire.*
We preſerved, *confire.*
You contradicted, *contredire.*
They curſed, *maudire.*
(d) I will deſcribe *décrire.*
(e) I may circumſcribe, *circonſcrire.*
(f) I would inſcribe, *inſcrire.*
(g) I might write again, *récrire.*

A TABLE of the IRREGULAR and DEFECTIVE VERBS which do not enter in the preceding Variations.

in ir
Faillir, *to fail.*
Fuir, *to run away.*
Haïr, *to hate.*
Mourir, *to die.*
Vêtir, *to clothe.*
Se dévêtir, *to pull off one's clothes.*
Se revêtir, *to put on.*

in oir
Falloir, *to be neceſſary.*
Pleuvoir, *to rain.*
Savoir, *to know.*
Seoir, *to become.*

in re
Clorre, *to cloſe.*
Eclore, *to blow.*
Faire & its compounds, *to do.*
Naitre, *to be born.*

† This verb is of the 2d or 3d variation, *ad libitum.*

CHAP. V.

upon the COMPOUND TENSES of the REGULAR VERBS.

;un,	(a) *avoir*	*commencer.*	(i)
ıniſhed,		*punir.*	
:d,		*devoir.*	
ld,		*vendre.*	
anſlated,		*traduire.*	
ɔainted,		*peindre.*	
ged,	(b) *être*	*engager.*	(i)
warned,		*avertir.*	
d ſtill,		*redevoir.*	
pected,		*attendre.*	
conducted,		*conduire.*	
joined,		*joindre.*	
lained,	(c) *avoir*	*expliquer.*	(i)
demoliſhed,		*démolir.*	
nceived,		*concevoir.*	
ſwered,		*répondre.*	
duced,		*réduire.*	
commanded,		*enjoindre.*	
relieved,	(d) *être*	*ſoulager.*	(i)
be warned,		*avertir.*	
e received,		*recevoir.*	
e heard,		*entendre.*	
ɔe introduced,		*introduire.*	
be pityed,		*plaindre.*	
e been rewarded,	(e) *avoir être*	(i) *récompenſer*	(i)
yeſt have been		———	*obéir.*
have been per-		———	*appercevoir.*
have been ex-		———	*attendre.*
have been re-		———	*réduire.*
have been com-		———	*contraindre.*

und Tenſes the ſecond verb is always put in the participle to the *letter I.*

(f) I ſhould have been alarmed,	(f) *avoir*	*être* (i)	*alarmer.* (i)
Thou ſhouldſt have been bleſſed,		——	*bénir.*
He ſhould have been deceived,		——	*décevoir.*
We ſhould have been defended,		——	*défendre.*
You ſhould have been conducted,		——	*conduire.*
They ſhould have been feared,		——	*craindre.*
(g) I might have been armed,	(g) *avoir*	*être* (i)	*armer.* (i)
Thou mi. have been choſen,		——	*choiſir.*
It mi. have been owed again,		——	*redevoir.*
We mi. have been loſt,		——	*perdre.*
You mi. have been inticed,		——	*induire.*
They might have been limitted.		——	*reſtraindre.*

CHAP VI.

EXERCISES upon the COMPOUND TENSES of the IRREGULAR VERBS.

(a) I have foreſeen,	(a) *avoir preſſentir.*
Thou haſt obtained,	*obtenir.*
He has opened,	*ouvrir.*
We have runned over,	*parcourir.*
You have acquired,	*acquérir.*
They have gathered,	*cueillir.*
(b) I had known,	(b) *avoir ſavoir.*
Thou hadſt ſeen,	*voir.*
He had adjourned,	*ſurſeoir.*
We had provided,	*pourvoir.*
You had ſeen a little,	*entrevoir.*
They had moved,	*mouvoir.*
(c) I had learned,	(c) *avoir apprendre.*
Thou hadſt reſolved,	*réſoudre.*
He had broken,	*rompre.*
We had purſued,	*pourſuivre.*
You had preſcribed,	*preſcrire.*
They had incloſed,	*enclorre.*

(d) I ſhall have repented,	(d) *être ſe repentir.*
Thou ſhalt have remembered,	*ſe ſouvenir.*
He ſhall have covered himſelf,	*ſe couvrir.*
We ſhall have ſuccoured,	*avoir ſecourir.*
You will have requeſted,	*requérir.*
They ſhall have aſſaulted,	*aſſaillir.*
(e) I may be provided,	(e) *être pourvoir.*
Thou mayeſt be moved.	*mouvoir.*
He may have ſet down,	*s'aſſeoir.*
We may be provided,	*pourvoir.*
You may be moved,	*émouvoir.*
They may have ſat down,	*s'aſſeoir.*
(f) I ſhould have been admitted,	(f) *avoir être* (i) *admettre.* (i)
Thou ſhouldſt have been elected,	——— *élire.*
He ſho. have been beaten,	——— *battre.*
We ſho. have been purſued,	——— *pourſuivre.*
You ſhould have been contradicted,	——— *contredire.*
They ſh. have been blown,	——— *éclore.*
(g) I might be dead,	(g) *être mourir.*
Thou mighteſt be clothed,	*vêtir.*
He might have run away.	*avoir fuir.*
We might have heard,	*ouïr.*
You might be inveſted,	*être revêtir.*
They might be born,	*naître.*

CHAP. VII.

EXERCISES upon the SIMPLE and COMPOUND TENSES of the REGULAR and IRREGULAR VERBS, conjugated interrogatively.*

Do you loſe? *perdre?*	Has he tranſlated? *traduire?*
Do they embroider? *broder?*	Has ſhe learnt? *apprendre?*
Have you ſpoken? *parler?*	Would you have nouriſhed?
Shall we furniſh? *fournir?*	*nourrir.*

* The tenſe is compounded when the verb *to have* or *to be* is expreſſed. It would be needleſs by figures to mark the tenſes, as they may eaſily be found out by the help of the foregoing exerciſes.

Have they melted? *fondre?*
Had he accompliſhed? *accomplir?*
Had ſhe brought? *apporter?*
Shall we have found? *trouver?*
Will you have done? *faire?*
Have you obeyed? *obéir?*
Had they ſtunned? *étourdir?*
Has ſhe anſwered? *répondre?*
Shall we have done? *faire?*
Will they have printed? *imprimer?*
Had he reflected? *réfléchir?*
Had they forgotten? *oublier?*
Have they acquired? *acquérir?*
Would you have drunk? *boire?*
Had ſhe gathered? *cueillir?*
Had we covered? *couvrir?*
Have you written? *écrire?*
Have they known? *connoître?*
Has he known? *ſavoir?*
Had they prevailed? *prévaloir?*
Has ſhe reſolved? *réſoudre?*
Have they ſuffered? *ſouffrir?*
Had they ſeen? *voir?*
Shall they have done? *faire?*
Had we reſolved? *réſoudre?*
Have they promiſed? *promettre?*
Had they foreſeen? *prévoir?*
Has he provided? *pourvoir?*
Has ſhe ſeen? *voir?*
Had we known? *connoitre?*
Will we have eaten? *manger?*
Will ſhe have written? *écrire?*
Had ſhe foreſeen? *prévoir?*
Had we ſeen? *voir?*
Had they provided? *pourvoir?*
Shall they have put? *mettre?*
Shall we have finiſhed? *finir?*
Will ſhe have done? *faire?*
Will he have finiſhed? *finir?*
Had they ſent? *envoyer?*
Had ſhe taken? *prendre?*
Has he opened? *ouvrir?*
Have they lived? *vivre?*
Has ſhe ſewed? *coudre?*
Have you read? *lire?*
Have you told? *dire?*
Shall we have read? *lire?*
Has ſhe appeared? *paroître?*
Had he reſolved? *réſoudre?*
Shall we have pleaſed? *plaire?*
Had they ſent? *envoyer?*
Has he reſolved? *réſoudre?*
Do you embroider? *broder?*
Does ſhe learn? *apprendre?*
Do they write? *écrire?*
Shall we breakfaſt? *déjeuner?*
Will they perceive? *appercevoir?*
Do you live? *vivre?*
Do they open? *ouvrir?*
Does he know? *ſavoir?*
Will you have dined? *diner?*
Had we reſolved? *réſoudre?*
Had you concluded? *conclure?*
Have they taken? *prendre?*
Has ſhe believed? *croire?*
Have you ſent? *envoyer?*
Had he covered? *couvrir?*
Would you write? *écrire?*
Would they change? *changer?*
Will you ſend? *envoyer?*
Shall we take? *prendre?*
Will ſhe believe? *croire?*
Will they do? *faire?*
Do you ſleep? *dormir?*
Does ſhe know? *connoître?*

CHAP. VIII.

EXERCISES upon the SIMPLE and COMPOUND TENSES of the REGULAR and IRREGULAR VERBS, conjugated negatively, both with and without INTERROGATION.*

We do not ſpeak, *parler.*
You do not ſtudy, *étudier.*
Have they not written? *écrire?*
You ſhall not go, *aller.*
Will they not admire? *admirer?*
They would not have doubted, *douter.*
She might not have rendered, *rendre.*
You would not have puniſhed, *punir.*
Have you not received? *recevoir?*
Have they not perceived? *appercevoir?*
You have not anſwered, *répondre.*
Would you not have danced? *danſer?*
Has he not tranſlated? *traduire?*
Has ſhe not admired? *admirer?*
Do we not go? *aller?*
Have you not written? *écrire?*
They have not ſeen, *voir.*
He will never forget, *oublier.*
I have not ſeen any thing, *voir.*
Have you not met with any body? *rencontrer?*
She would not have perceived, *appercevoir.*
I have not ſpoken any more, *parler.*
You never have admired, *admirer.*
I never ſhall forget, *oublier.*
You did not anſwer at all, *répondre,*
Have you not found? *trouver?*
They would not have believed, *croire.*
I never could have gueſſed, *deviner.*
They had not loſt at all, *perdre,*
She has not tranſlated, *traduire.*

* The French in a negation, make uſe of two negative particles, *viz. ne* and *pas*, not; *ne* and *point*, not at at all; *ne* and *jamais*, never; *ne* and *rien*, nothing, not any thing; *ne* and *aucun*, not any; *ne* and *perſonne*, nobody, not any body; *ne* and *plus*, no more, not any more; *ne* and *guères*, hardly, but little; *ni* and *ni ne*, neither.

You have not done, *faire.*
He would not have perceived, *appercevoir.*
Would not you have been? *être?*
She would not have given, *donner.*
You never go, *aller.*
They never accompliſh, *accomplir.*
She did not ſpeak at all, *parler.*
He dwells no more, *demeurer.*
Did you not teach? *enſeigner?*
She never would obey, *obéir.*
Will they never have done? *faire?*
They have not ſpent, *dépenſer.*
Did he not anſwer? *répondre?*
You have not written at all, *écrire.*
Could you not have prepared? *préparer?*
Shall we not have finiſhed? *finir?*
They have not printed, *imprimer.*
Will you not have eaten? *manger?*
We had not perceived, *appercevoir.*
You have not demoliſhed, *démolir.*
I had not ſeen, *voir.*
Shall we not have dined? *dîner?*
You could not have prepared, *préparer.*
She has not excited, *exciter.*
He has not reflected, *réfléchir.*
We have not ſpoken, *parler.*
I have not gathered, *cueillir.*
They have not ſeen, *voir.*
You had not ſpoken, *parler.*
She has not told, *dire.*
We have not admired, *admirer.*
They ſhall not have danced, *danſer.*
You could not have forgotten, *oublier.*
She had not known, *ſavoir.*
We had not known, *connoître.*
I had not ſuffered, *ſouffrir.*
You ſhall not have oppreſſed, *opprimer.*
He ſhall not have wiſhed, *ſouhaiter.*
She ſhall not have hoped, *eſpérer.*
I could not have believed, *croire.*
They could not have reſolved, *réſoudre.*
You have not eaten, *manger.*
She would not have laughed, *rire.*
He had not excited, *exciter.*

You will never have holden, *tenir.*
They never could have written, *écrire.*
I never could have prevailed *prévaloir.*
Have you not told? *dire?*
Has he not taken? *prendre?*
Has ſhe not made? *faire?*
Had they not believed? *croire?*
Will they not have reſolved? *réſoudre?*
Would they not have concluded? *conclure?*
Would you not have gathered? *cueillir?*
Shall we not have pleaſed? *plaire?*
Have they not opened? *ouvrir?*
Had they not lived? *vivre?*
Has he not been able? *pouvoir?*
Would he not have taken? *prendre?*
Will ſhe not have done? *faire?*
Had we not finiſhed? *finir?*
Had you not covered? *couvrir?*
Have they not convinced? *convaincre?*
Had they not appeared? *paroître?*
Shall we not have reſolved? *réſoudre?*
Had ſhe not ſewed? *coudre?*
Have they not reſolved? *réſoudre?*
They have not written, *écrire.*
Have you not believed? *croire?*
You have not read, *lire.*
They would not have pleaſed, *plaire.*
We would have run, *courir.*
They would not have provided, *pourvoir.*
Have they not foreſeen? *prévoir?*
Would they not have prevailed? *prévaloir?*
We have not ſlept, *dormir.*
They had not drunk, *boire,*
They never could have built, *bâtir.*
Had he not puniſhed? *punir?*
She had not taken, *prendre.*
She could not have foreſeen, *prévoir.*
Would you not have ſeen? *voir?*
Have they not been able? *pouvoir?*
Has he not acquired? *acquérir?*
You could not have pleaſed, *plaire.*
Had they not written? *écrire?*
They would not have followed, *ſuivre,*
Would ſhe not have reſolved? *réſoudre?*

He has not cheated, *tromper*,
Have you not ſeen? *voir?*
Did they not foreſee? *prévoir?*
They have not provided, *pourvoir.*
Shall we not have finiſhed? *finir?*
Will you never have done? *faire?*
I could never have believed, *croire.*
She would not have written, *écrire.*
Will you not have breakfaſted? *déjeûner?*
They never would have taken, *prendre.*
I have not ſent, *envoyer.*
You have not taken, *prendre.*
Has ſhe not believed? *croire?*

CHAP. IX.

EXERCISES upon the SIMPLE and COMPOUND TENSES of the REGULAR and IRREGULAR REFLECTED VERBS.

A I take a walk, *je me promene.*
Thou diverteſt thyſelf, *ſe divertir.*
He perceives, *s'appercevoir.*
We ſurrender ourſelves, *ſe rendre.*
You behave, *ſe conduire.*
They complain, *ſe plaindre.*
B I did not imagine, *je ne m'imaginois pas.*
Thou didſt grow rich, *s'enrichir.*
He did ſit down, *s'aſſeoir.*
We did ruin ourſelves, *ſe perdre.*
You did reduce yourſelves, *ſe réduire.*
They did reſtrain themſelves, *ſe reſtraindre.*
C Was I offended? *m'offenſai-je?*
Didſt thou rejoice thyſelf? *ſe réjouir?*
Was he moved? *s'émouvoir?*
Did we underſtand one another? *s'entendre?*
Did you introduce yourſelves? *s'introduire?*
Did they join? *ſe joindre?*
D Shall I not take a walk? *ne me promenerai-je pas?*
Shalt thou not ſoften thyſelf? *s'adoucir?*

Shall he not deceive himſelf? *ſe décevoir?**
Shall we not fight? *ſe battre?*
Will you not conduct yourſelves? *ſe conduire?*
Will they not conſtrain themſelves? *ſe contraindre?*

E I may awake, *je me réveille.*
Thou mayeſt rejoice thyſelf, *ſe réjouir.*
He may provide for himſelf, *ſe pourvoir.*
We may defend ourſelves, *ſe défendre.*
You may behave, *ſe conduire.*
They may meet together, *ſe joindre.*

F I would have undreſſed myſelf, *je me ſerois déſhabillé.*
Thou ſhould'ſt have grown cold, *ſe refroidir.*
He would have ſat down, *s'aſſeoir.*
We ſhould have caught cold, *ſe morfondre.*
You would have introduced yourſelves, *s'introduire.*
They would have conſtrained themſelves, *ſe contraindre.*

G I might have not been miſtaken, *je ne me fuſſe pas trompé.*
Thou mighteſt have not fainted, *s'évanouir.*
He might not have been moved, *s'émouvoir.*
We might not have ſurrendered, *ſe rendre.*
You might not have conducted yourſelf, *ſe conduire.*
They might have not complained, *ſe plaindre.*

* When a verb, interrogatively uſed, ends with a vowel, we always put a *t* between the verb and the pronoun; as in the following examples; *parle-t-il? a-t-il parlé? parlera-t-il.*

RULES AND EXERCISES

UPON THE

PARTS OF SPEECH.

PART II. CHAPTER I.

RULES* and OBSERVATIONS upon ARTICLES.

1. THE definite article *le*, with its accidence *la*, *les*, &c. see p. 7 A. is used before the common nouns, denoting an individual distinction, or a totality of objects, as: the spring is an agreeable season; le *printemps est une saison agréable*: men are mortal; *les hommes sont mortels*. See Art. 3.

2. The partitive article; *du*, *de la*, *des*, &c. see p. 7 B. is used before nouns taken in a partitive and indeterminate sense, or in a sense which does not denote either an individual distinction, or a specific totality, as: learned people have approved his work; des *savans ont approuvé son ouvrage*. See Art. 18.

3. All common nouns of substances take the definite article; also names of kingdoms, rivers, provinces, mountains, &c. unless in the sense of remaining in, going to, or coming from; in this case we make use of the prepositions *en* and *de*, as: I am going to France; *je vais en France*: He is arrived from Flanders, *il est arrivé de Flandre*. They live in Italy, *ils demeurent* en *Italie*.

4. Proper names in the plural take the definitive article, though they have none in the singular, as, *les Homère*, *les Virgile*, &c.

5. When a superlative follows immediately its substantive, the definite article is always put before the superlative in the first case, and agrees with the substantive in gender and number, as: he is the most learned man; *c'est l'homme* le *plus savant*. You speak of the most learned man, *vous parlez de l'homme* le *plus savant*.

Except when *un* or *une* are followed by a substantive; in this case the definite article is commonly used in the second case plural, as: he is one of the most learned men; *c'est un homme* des *plus savans*, or *c'est un des hommes les plus savans*, or *c'est un des plus savans hommes*.

* The rules are in large type, and the observations in a smaller type.

6. Adjectives uſed ſubſtantively take the article, as: idle people are deſpiſed; les *pareſſeux ſont mépriſés.*

7. *A* or *an* in Engliſh before a noun of meaſure or weight, is rendered in French by the definite article *le, la;* as, ten crowns a buſhel; *dix écus* le *boiſſeau.*

When a ſubſtantive, having the definite article before it, is preceded by *tout*, the article is kept, in the firſt caſe, through all the caſes of *tout*, as: all the world; *tout* le *monde*; of all the world, *de tout* le *monde*; to all the world, *à tout* le *monde*; the whole earth, *toute* la *terre.*

8. Some adverbs, or prepoſitions uſed ſubſtantively, require the article, as: the inſide, le *dedans*; the outſide, le *dehors*; the upper part le *deſſus*; the under part, le *deſſous.*

9. The definite article is put before the names of the Italian authors, according to their ſyntax, as: *Taſſo* le *Taſſe*; except *Raphaël, Michel-Ange, Pétrarque, Bocace, Sannazar*, &c. and thoſe who have written in Latin, as *Sadolet, Manuce, Baronius*, &c.

10 After the verb *jouer*, to play, we make uſe of the definite article in the ſecond caſe, ſpeaking of muſical inſtruments, as: *jouer* du *violon*, de la *guitarre*; and ſpeaking of games at cards, or ſome bodily exerciſes, we make uſe of the ſame article in the third caſe, as: *jouer* aux *cartes*, *à* la *paume*; and after *joueur* a player, we make uſe of the prepoſition *de* in both inſtances, as: *un joueur*, de *violon*, *de guitarre*, de *cartes*, de *paume.*

11. No article, but only the prepoſition *de* is uſed after the following words of quantity, ſcarcity, or excluſion: *abondance*, plenty; *aſſez*, enough; *autant*, as much; *beaucoup*, much; *combien*, how many; *nombre*, number; *jamais*, never; *moins*, leſs; *pas* or *point*, no; *peu*, little; *plus*, more; *quantité*, quantity; *rien*, nothing; *tant*, ſo many; *trop*, ſo much, except when the ſubſtantive is particularized, *ſee* except. of art. 15.

No article is uſed after the words, *eſpèce, ſorte, genre, mélange*, but only the prepoſition *de.*

No article but the prepoſition *de*, is uſed before the latter of two ſubſtantives, when it expreſſes the nature, matter, ſpecies, quality or country of the firſt. See Remarks upon the prepoſitions *à* and *de.*

The adverb *bien*, taken for *beaucoup*, much, takes after it the definite article in the ſecond caſe, as: he has much money; *il a bien* de l'*argent*: whereas *beaucoup* takes the prepoſition *de*, as: *il a* beaucoup d'*argent*; unleſs it be determined and ſpecified by a relative pronoun that follows it, as: *il a dépenſé* beaucoup de l'*argent* que *vous lui aviez donné*; he has ſpent a great deal of the money that you gave him; but *beaucoup* being the proper word, it is better never to make uſe of *bien.*

12. Some names of countries, contrary to the exceptions of the third rule, retain their article even in the ſenſe of remaining in, coming to, or going from. Theſe nouns are particularly thoſe of remote countries, *viz.* of America, Aſia, or Africa, to which we may join *la Marche, le Perche, le Maine*, &c. provinces in France, *le Mans, le Catelet, la Fère, la Ferté, le Havre de Grâce, la Rochelle, le Quenoy*, &c. cities in France: *le Mantouan, le Milanez, le Parmeſan*, &c. diviſions of Italy: to which add, *la Haye*, the Hague.

13. No article is uſed before cardinal numbers; except firſt, when the nouns to which they are joined have a fixed number, either by themſelves, as: les quatre *ſaiſons*; the four ſeaſons; or by a relation to ſomething elſe expreſſed by the circumſtances of the diſcourſe, as: les deux lettres que je *vous ai écrites*; the *two letters* which I wrote to you. Secondly, ſpeaking

of cards, or the day of the month, as: le dix; le neuf . . *de Janvier*, *de Février*, . . *de cœurs*, *de pique*, &c.

14. No article is uſed before proper names, particular places, towns, or villages, &c.

Except ſome nouns, when they denote an individual diſtinction, or a particular appellation, as: *l'Athalie* de RACINE, *la Mérope* de VOLTAIRE, ſpeaking of two plays of theſe two authors.

15. No article is uſed before nouns immediately following certain verbs, or prepoſitions with which they form a kind of adverb, as: *avec amitié*, with friendſhip; *ſans dédain*, without diſdain; *par dépit* through ſpite; *avoir envie*, to have a mind to.

No article is uſed after a verb followed by a noun which forms but one idea with it; as, *avoir coutume*, to uſe; *avoir pitié*, to pity.

Except, firſt, when theſe nouns are followed by the relative pronouns, *qui*, *que*, *lequel*, &c. Secondly, by a ſuperlative. Thirdly, by a noun in the ſecond caſe, becauſe the ſubſtantive is then particulariſed.

16 No article is uſed after the prepoſition *en*, except in a very few caſes, which will be taken notice of in the obſervations about prepoſitions; whereas *dans* always requires an article after it, unleſs it be followed by a conjunctive poſſeſſive pronoun, as: dans ma *chambre*; in my room.

Dans is uſed when the noun following is particulariſed, and *en* when it is not; as, *mettez du vin dans la bouteille*: *mettez votre vin en bouteilles*.

17. No article is uſed before a noun which follows immediately the name of a particular place, to which it belongs; as: I was born in London, the capital city of England; *Je ſuis né à Londres*, ville *capitale d'Angleterre*; becauſe the ſubſtantive is then conſidered as an adjective. Neither is the article uſed after the verb *être*, as: *il eſt* médecin, he is a phyſician, and not *il eſt* un *médecin*; unleſs in the exception of the 15th obſervation, and unleſs the verb be preceded by *ce*, as: c'eſt *un médecin*.

18. The partitive articles *du*, *de la*, *des*, *de*, *à du*, *à de la*, *à des*, *à de*, are uſed according to the ſecond obſervation, and anſwer to *ſome*, either expreſſed or underſtood before a ſubſtantive. See page 7 B.

19. When the adjective goes before its ſubſtantive, inſtead of the foregoing indefinitive articles, we make uſe of *de* for the firſt caſe, *à de* for the third caſe, as: *voilà* de *bon pain*; there is good bread; *voilà* de *belles dames*, there are fine ladies; and not, du *bon pain*; des *belles dames*.

N. B. There are ſome ſubſtantives in the plural, though preceded by their adjectives, where we make uſe of *des*, and not *de*: it happens when the adjective and ſubſtantive make but one idea, and the adjective is only uſed to render the ſignification of the ſubſtantive complete; ſuch are *belles-lettres*, *beaux eſprits*, *grands-ſeigneurs*, which ſignify belleletres, men of learning, people of great quality.

20. The articles *un*, *une*, are uſed when they ſignify only a kind of indeterminate individuality, or a individuality in an indeterminate manner, as: a king ought to be the father of his people; un *roi doit être le père de ſon peuple*. However, theſe articles may ſometimes be reſolved into the definitive article, as: a wiſe man rules his paſſions: un *homme ſage règle ſes paſſions*, or *l'homme ſage*, &c. The articles *un* and *une* are expreſſed in Engliſh by a or an; *un* is more generally a numeral adjective.

The numeral adjective *un*, one, is not expreſſed in French before *cent*, or *mille*, unleſs *cent* or *mille* be taken ſubſtantively.

21. Articles are repeated before each ſubſtantive though ſynonymous, as: les *faveurs & les grâces que nous recevons du ciel*; the favours and kindneſſes which we receive from heaven.

22. When two adjectives poſitively uſed, are joined together by a conjunction, and have the ſame ſubſtantive, the article is only put before the firſt of them, if they are ſynonymous, or very near alike; as: les *riches & magnifiques préſens*; the rich and magnificent preſents. If they are not ſynonymous, the article muſt be repeated, as: les *riches* & les *pauvres*, the rich and the poor.

NOTE—*As in the following exerciſes ſome rules will be anticipated, the following particulars will apply to the rules of the laſt chapters which occur moſt frequently in circumſtances where the French conſtruction differs from the Engliſh.*

1. THE articles, the governed pronouns, the relative *whom*, *that*, or *which*, the adverbs, the prepoſitions, are commonly ſuppreſſed in Engliſh by Ellypſis; but generally they are to be repeated in French. The pronoun indefinite *on* is always repeated before every verb that has the ſame ſubject.

2. Governed pronouns are commonly put before the verb by which they are governed, as: you have a good grammar, will you lend it to me? *vous avez une bonne grammaire, voulez vous me la prêter?* v. p. 10, n. 4.

3. With the verb *avoir* and *être*, it is always the participle paſt which is employed.

4. The participle paſt is always declined after the verb *être* to be.

5. The adverb is put after the verb.

6. The adjective is put after the ſubſtantive.

A comparative View of the Article *both* French *and* Engliſh.

IN Engliſh the article *the* is indeclinable, but in the French the article *le* has two genders and two numbers, *le*, *la*, *les*.

In Engliſh the article is a particle employed only to reſtrain the general ſignification of a common name, which uſe is conformable to the proper definition of the article.

In French the article is very often uſed, not only before a noun taken in its wideſt ſenſe, (*ſee* note, p. 2) but ſometimes before proper names. *See* p. 56, art. 3, 4, 9, 12.

In Engliſh the article ſuffers neither eliſion nor contraction. In French the vowels *e* and *a* in *le*, *la*, are ſuppreſſed, if the following word begins with a vowel.

The prepoſition *de* and *à* being before the article *le*, *les*, are contracted together in *du*, *des*; *au*, *aux*. v. note † p. 7.

EXERCISES upon ARTICLES.

I. Fire, (1) air, earth, and water, are the four elements.
Feu, m. *air*, m. *terre*, f. *eau*, f. *être* (a) *élément*, m.

The ſpring, the ſummer, the autumn, and the winter,
printemps, m. *été* m. *automne*, f. *hiver*, m.
are the four ſeaſons of the year.
ſaiſon, f. *année*, f.

Europe, Aſia, Africa, and America, are the four
f. (1) *Aſie*. f. *Afrique*. f. *Amérique*, f.
parts of the world.
partie, f. *monde*. m.

The eaſt, the weſt, the north, and the ſouth, are the
eſt, m. *oueſt*, m. *nord*, m. *ſud*, m.
four cardinal points.
cardinal (2) *points*, m.

The ſight, the hearing, the feeling, the taſte, and
vue, f. *ouïe* f. *toucher*, m. *goût* m.
the ſmell, are the five natural ſenſes.
odorat, m. *ſens de nature*.

Geography, | according to | the derivation of the word, is
Géographie, f. *ſelon*, *étimologie*, f. *mot*, m.
a deſcription of the earth; it conſiſts chiefly in
f. *terre* f. *elle conſiſter* (a) *principalement à*
giving a true deſcription of the terreſtrial globe. This
donner vrai f. *terreſtre* (2) *globe*, m. *Ce*
globe has an (3) imaginary axis and (3) poles, and it is
imaginaire (2) *axe* f. *poles*, m. *il*
ſurrounded with many imaginary (2) circles.
environné de pluſieurs *cercles*, m.

The axis is an imaginary (2) line paſſing through the
ligne, f. *qui paſſe par*
center of the real globe of the earth, upon which the
centre, m. *réel* (2) *globe* m. *ſur laquelle*
whole earth | is ſuppoſed | to turn as the axle-tree
tout (a) *ſuppoſée* *tourner* *comme* *eſſieu*, m.
of a wheel.
roue, f.

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The poles are two extremities of the axis; the one is
extrémité, f. *l'une*
ermed the north, or arctic pole; the other the ſouth,
ppeller, (i) *nord*, m. *arctique* (1) *pole*, m. *l'autre* *ſud*, m
or antarctic (1) pole.
antarctique.

The chief circles are eight; the horizon, the meri-
il y a huit cercles principal *méri-*
dian, the equator, the zodiac or ecliptic the
dien, m. *équateur*, m. *zodiaque*, m. *écliptique*, m.
polar circle of the north, the polar (1) circle of the
polaire, (1)
ſouth; the tropic of (2) Cancer, and the tropic of (2)
tropique, m. *Cancer*, m.
Capricorn
Capricorne, m.

The earth is oval, and flatted towards the poles.
terre, f. *ovale*, *applatie* *vers*

The Hungarians, aſhamed of obeying a queen, call-
Hongrois *honteux de obéir à* *reine*, f. *ap-*
ed (2) queen Mary (2) *king* Mary.
peller (b) *Marie* *roi* m.

Obſtinacy in vice, is a mark of reprobation.
Opiniâtreté, f. m. (a) *marque*, f.
Complaiſance ſuits itſelf to every humour.
f. *s'accommoder* (a) *à toutes ſortes d'humeurs.*

Hypocriſy is an homage which (2) vice pays to
hypocriſie, f. (2) m. *que* m. *rendre* (a)
(2) virtue.
vertu, f.

2. The love of (2) glory inſpires (3) *courage.*
amour, m. *gloire*, f. *inſpirer* (a) m.

The age of Lewis the Fourteenth by Monſieur
ſiècle, m. *Louis* *Quatorze* *par*
de Voltaire is rather the hiſtory of the mind, and of
plutôt *hiſtoire*, f. *eſprit*
the manners, than (3) recitals of battles.
mœurs *que*

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3. Rivers commonly flow towards the north
Rivière, f, *ordinairement* (1) *couler* (a) *vers*
or towards the south.

The Rhine flows from the south to the north; the
Rhin, m. *couler* (a)
Po and the Danube from the west to the east.
m. m.

The Rhine has two springs, which rise on the
ſource, f. *qui naître* (a. irr.) *au*
mount of St. Godard, in the Griſon's (2) country; the
mount, m. *Godard*, *dans* *Griſons*, m. *pays*, m.
northern | goes by the name of | the Upper Rhine,
ſeptentrionale, f. *porter* (a) *le nom de* *Haut-Rhin.*
and the ſouthern | by that | of the Lower Rhine.
méridionale, f. *celui* *Bas-Rhin.*

The Mediterranean is a great gulph, of the Atlan-
Méditerranée, f. *grand golphe*, m. *Atlan-*
tic ocean.
tique océan m.

Sicily is the granary of Italy. —
Sicile, f. *grenier*, m. *Italie*, f.

Machiavel and Hobbes lay down for maxims in the
établir (a) *pour* *maxime* *dans*
art of governing, craft, artifice, ſtratagem, deſ-
m. *de gouverner*, *fineſſe*, f. (3) *artifice*, m. *ſtratagème*, m. *deſ-*
potic power, injuſtice, and irreligion.
potiſme, m. *injuſtice*, f. *irreligion*, f.

Weakneſs, fear, melancholy, and ignorance, are
Foibleſſe, f. (3) *crainte*, f. *mélancolie*, f. f.
the ſources of ſuperſtition.
f. f.

Hope, pride, preſumption, a warm imagi-
Eſpérance, f. (3) *orgueil*, m. f. *échauffé*
nation, and ignorance are the ſources of enthu-
f. f. *enthuſiaſme*, m.
Eloquence, painting, ſculpture, and poetry | belong
f. *peinture*, f. f. *poëſie*, f. *être* (a) *du reſſort*

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to | the imagination.
de f.

The worſhip of fire was almoſt univerſal among the
culte, m. *feu*, m. (b) *preſque univerſel dans*
Pagans; it went from (1) the Chaldeans to (1) the
Paganiſme, m. *il paſſer* (c) *Chaldéen*
Perſians, from the Perſians to the Greeks, from the Greeks
Perſe *Grec*
to the Romans.
Romain

Light is an emanation of the rays of the ſun.
Lumière, f. *écoulement*, m, *rayons*, m, *ſoleil*, m

Cuſtom is the legiſlator of languages.
Uſage, m. (a) *légiſlateur*, m. *langue*, f.

The uſe of words is often contrary to their
uſage, m. *mot*, m. (a) *ſouvent contraire*
analogy.
analogie, f.

Intemperance, and Idleneſs are the two moſt dan-
f. (2) *oiſiveté*, f. (a) *dan-*
gerous enemies to life.
gereux ennemi, m. *de la vie*, f.

4. A Demoſthenes and a Cicero do not appear in
Les *les* *ne* *paroiſſent pas*
every age.
tous les ſiecles.

5. To the ſhame of human reaſon the groſſeſt
honte, f. *humain*, (3) *raiſon*, f. *groſſier*, (3)
errors find their abettors.
erreur, f. *trouver* (a) *défenſeur*, m.

Kings are denied *the ſweeteſt* bleſſing which ſociety
roi, m. (a) *privé de doux* (3) *bien*, m. *ſociété*, f.
affords to the reſt of mankind, and that is friendſhip
procurer, (a) *aux autres hommes* *ce* (a) *amitié*, f.

6. Ambitious men | ſacrifice | every thing | to fortune.
Ambitieux, m. *ſacrifier* (a) *tout* f.

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One ought, in | learned works, | join profit to
On devoir (a) *dans* (1) *ouvrage d'esprit* *joindre* (1) *utile*, m.
pleasure.
agréable, m.

Idle people | are despised.
Paresseux, m. (a) *mépriser*, (i).

The industrious are praised, but the slothful are
diligent, m. (a) *louer*, (i) paresseux, m. (a)
punished.
punir (i)

The wise man | seeketh (1) wisdom, but the fool
sage *chercher* (a) *sagesse*, f. *mais* *fou*, m.
despiseth understanding.
mépriser (a) (1) *raison*, f.

The Doric, Ionic, and Corinthian (2) orders were in-
Dorique, *Ionique*, *Corinthien* *ordre*, m. (c)
vented by the Greeks; the Tuscan and Composite by the
inventés par *Grec*; Toscan, Composite
Latins.
Latin.

Newton says, that there are seven primitive colours,
dire (a) *qu'il y a* *primitif* (3) *couleur*, f.
red, orange-colour, yellow, green, blue, indigo,
rouge, m. *orangé*, m. *jaune*, m. *vert*, m. *blue*, m. *indigo*, m.
and violet-colour.
violet, m.

Difficulties stupify the sluggard, and terrify
Difficulté, f. *stupéfier*, (a) paresseux, *épouvanter*, (a)
the fearful, but animate the courageous.
timide, *animer* (a) courageux.

7. In England gold | is worth | 3*l.* 17*s.* 10½*d.* *an*
En Angleterre, f. *or*, m. *valoir*, (a)
ounce, and silver 3*l.* 2*s.* *a* pound.
once, f. *argent*, m. *livre*, f.

In Italy raw silk costs eighteen-pence a pound.
soie, f. *cru* *couter*, (a)

To pretend to please | every body | is folly.
vouloir *contenter* *tout monde*

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It is impoſſible | to provide againſt all inconveniences.
de *prévenir* | *inconvénient*, m.

8. The inſide of a | dwelling houſe | ought to be
dedans, m. *batiment*, m. *devoir* (a)
commodious, and the outſide regular.
commode dehors, m. *régulier*.

9. *Dante*, *Taſſo*, *Arioſto*, | are in | the firſt rank
Taſſe, Arioſte, *tenir*, (a. irr.) *rang*, m.
among the Italian poets; *Titien*, *Correge*, amongſt the
parmi —*en* (1) *poëte* Correge
painters.
peintre, m.

10. Alfred the Great, who played well *on* the harp,
Grand jouer (b) *harpe*, f.
viſited the Daniſh Camp in the diſguiſe of
viſiter, (c) *Danois* (1) *Camp*, m. *ſous* *déguiſement*, m.
a miniſtrel.
ménétrier, m.

People begun to *play at* cards in France in 1390,
On (2) *commencer*, (c) *à* *carte*, f.
under the reign of Charles VI.
ſous *regne*, m.

11. Many people take much trouble to | do
Beaucoup *gens prendre* (a.irr.) bien *peine*, f. *pour* *ne rien*
nothing. |
faire.

Thoſe who govern are like the celeſtial bodies,
gouverner (a) (a) *comme* *céleſte* (1) *corps*, m.
which have *much* brightneſs and no reſt.
éclat, m. *point* (3) *repos*, m.

12. Mantua, Milan, Parma, fruitful pro-
Mantouan, m. Milanois, m. Parmeſan, m. *fertile*
vinces of Italy, have often been the theatre of war.
(a) *ſouvent* (1) m. *guerre*, f.

13. Bibliographers arrange the books in *five* princi-
Bibliographe, m. *ranger* (a) *livre*, m. *en*

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pal (1) claſſes: divinity, laws, belles lettres, arts
f. *théologie*, f. *juriſprudence*, f.
and ſciences, and hiſtory.
hiſtoire, f.

Feeling is the moſt general *of the* five natural ſenſes.
Toucher, m. *plus étendu* *ſens de nature.*

The mouth of the Danube | has | *five* large
embouchure, f. *ſe fait par*
canals in the Euxine Sea.
dans *pont Euxin*, m.

The temple of Solomon was begun 480 years
m. (c) *commencer* (i) *an*, m.
after the departure from Egypt.
ſortie, f. *de*

The three graces were daughters of Bacchus and (2) Venus.
(b) *fille*, f.

The nine muſes made a profeſſed vow of
faire (b) *particulier* (1) *profeſſion*, f.
chaſtity.
chaſteté, f.

The ſeven primitive colours | are diſtinctly ſeen | in
primitif (1) *couleur*, f. (a) *diſtinguer* (i) *dans*
the rainbow.
arc-en-ciel, m.

14. Pyrrhus after having put away Andromache, | gave
après avoir répudier (i) *donner* (c)
(3) her in marriage | to Helenus.
mariage

Homer and Virgil are the princes of poets; Demoſ-
Homère *Virgile* m. *poëte*, m. *Démoſ-*
thenes, Quintillian, and Tully, the princes of orators.
thène, *Quintilien*, *Cicéron*, *orateurs*, m.

The courage of Achilles and (2) Hector, the valour of
m. *Achille* *valeur*, f.
Diomedes, and (2) Ajax, the love of Helen and (2) Bri-
Diomède, *amour*, m. *Hélène*
ſeis, the fidelity of Andromache and (2) Penelope are ce-
fidélité, f. *Andromaque* *Pénélope*,

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lebrated in the writings of Homer.
lebre dans écrit, m. *Homère.*

Calliope preſides over the poem; Euterpe over the
préſider (a) *à poëme*, m. *à*
eclogue, Polyhymnia over the ode.
f. *Polymnie à ode*, f.

Pericles, Demoſthenes, Ariſtotle, Plato, Apelles,
Périclès, Démoſthène, Ariſtote, Platon,
Phidias, Praxitelles, flouriſhed in the age of Philip
Praxitèle fleurir (c) *dans ſiècle Philippe*
and (1) Alexander.
Alexandre.

Lucretius, Tully, Titus-Livius, Maro, Horace,
Lucrèce, Cicéron, Tite-Live, Virgile,
Ovid, Varro, Vitruvius, in the age of Auguſtus; Mi-
Ovide, Varron, Vitruve, Auguſte; Mi-
chael Angelo, Raphael, (2) Titian, (2) Taſſo, (2) Arioſto, in
chel Ange, Raphaël, Titien, Taſſe, Arioſte,
the time of the Medecis.
temps des Médicis.

Pythagoras taught the immortality of the ſoul to
Pythagore enſeigner (c) ——*té*, f. *ame*, f.
the Scythians.
Scythe, m.

Confucius was the great law-giver of the Chineſe.
(b) *grand légiſlateur Chinois.*

Odin was the great law-giver and (3) hero of the Goths.
héros, m. *Goth*, m.

Raphael excelled in expreſſion.
exceller (b) *dans* f.

Lewis the Fourteenth was the protector of learning.
Louis Quatorze (b) *protecteur*, m. *belles lettres*

Naples is a peninſula.
Naples, preſqu'île, f.

Smyrna and Alexandria, are two of the moſt famous
Smyrne Alexandrie plus fameux
ſea-ports in the Levant.
échelle, f. *du Levant.*

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London is the granary of the world.
Londres *magazin*, m. *monde*, m.

Racine's (1) *Athalia* and Voltaire's (1) *Merope* are dramatic maſter-pieces.
chefs-d'œuvre, m.

Taſſo's (1) *Jeruſalem delivered* is a very fine poem.
f. *délivrer* (i) (a) *poëme*, m.

15. Thoſe who ſpeak without reflection, are expoſed
parler (a) ſans (a) *expoſer* (i)
to ſay many | fooliſh things |
à dire beaucoup *ſottiſes*, f.

People often do *by* ſelf-love what they
On ſouvent (2) *faire*; (a) *amour propre*, m. *ceque on*
believe to do *by* good-nature.
croire (a. irr.) *bienveillance*, f.

16. The land is diſtinguiſhed *into* continents, iſlands,
terre, f. (a) *diſtinguer* (i) en *continent*, m. en *île*, f,
peninſulas, iſthmuſes, promontories, mountains,
en *preſquile*, en *iſthme*, f. en *promontoire*, m. en *montagne*, f.
and coaſts.
en côte, f.

The aqueous part or water is diſtinguiſhed *into*
aqueux (3) *partie*, f. *eau*, f. *diſtinguer* (i)
oceans, lakes, gulphs, ſtreights, canals, and rivers.
océan, m. *lac*, m. *golphe*, m. *détroit*, m. *canal*, m. *rivière*, f.

We have within us an intelligent principle, quite
en *nous* *intelligent*, (3) *principe*, m. *tout-à-fait*
diſtinct from body and matter.
diſtinct *corps*, m. *matière*, f.

Fenelon has united in his poem the perfections of
Fénélon *unir* (i) *dans ſon poëme*, m. *lumière*, f.
mind with the charms of the imagination.
eſprit, m. *avec* *charme*, m. f.

17. The beſt coffee comes from Mocha, *a town*
meilleur café, m. *venir* (a. irr.) *ville*, f.
of Arabia Felix at the entrance of the Red-ſea,
Arabie, f. *Heureux à* *embouchure*, f. *Mer Rouge*, f.

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and forty-five miles from the ſtreights of Babelman-
& à quarante cinq mile, f. détroit, m. Babelman-
del.
del

† Malphigi phyſician to pope Innocent XII. is the firſt
médecin du pape, m.
who obſerved the circulation of the ſap in plants,
qui obſerver (c) f. sève, f. dans (1) plante, f.
in 1667.
en

Harvey, *phyſician* to Charles the Firſt, king of England,
de
is the firſt who obſerved the circulation of the blood,
ſang, m,
in 1628.

The late king of Pruſſia was altogether *a* king, *a*
Pruſſe tout enſemble roi,
warrior, philoſopher, and legiſlator.
guerrier, philoſophe, légiſlateur.

Chriſtopher Columbus diſcovered (2) America in 1472;
Chriſtophe Colombe découvrir (c)
he was *a* Genoeſe, *a* great ſeaman and the beſt geo-
Génois, homme de mer, meilleur géo-
grapher of his age.
graphe ſiècle, m.

18. The Pythagoreans did prefer (3) vegetables *to*
préférer (b) légume, m. à du
fiſh, *to* poultry, *to* ortolans, *to* good roaſt-beef,
poiſſon, m. volaille, f. m. boeuf roti,
and *to* all kinds *of* meat.
ſorte, f. viande, f.

Beſides (3) gold and (3) ſilver, Europe draws
Outre or, f. argent, m. (2) Europe retirer
out of the new world, (3) cinnamon, (3) cloves, pep-
(a) nouveau monde, cannelle, f. giroſle, m. poi-
per, nutmeg, and other ſpices, ſugar, cocoa,
vre, m. muſcade, f. autre épicerie, f. ſucre, m. cacao, m.
tea, tobacco, cochineal, indigo, rhubarb, and the
thé, m. tabac, m. cochenille, f. indigo, rhubarbe, f.

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Jeſuits powder.
quinquina, m.

The channel of Briare in the Gatinois, a (1) province
canal, m. *dans*
in France was conſtructed under the miniſtry of the
de (c) *conſtruire*, (i) *ſous miniſtere*
cardinal of Richeleu; it joins the Loire to the Seine,
cardinal *il joindre* (a) f. f.
and it ſerves to convey in boats to Paris,
il ſervir (a) *à tranſporter par batteau*, m. *à*
hay, *wood*, and all ſorts of commodities.
foin, m. *bois*, m. *toute ſorte*, f. *denrée*, f.

19. The fortune of (2) courtiers, is liable to great and
f. *courtiſans*, m. (a) *ſujet* grand
unaccountable revolutions.
étrange *revers*, m.

20 *A* king ought to be the father of his people.
roi, m. *devoir* (a) *pere*, m. *peuple*, m.

An affected ſimplicity is *a* delicate (3) impoſture.
affecté (3) *ſimplicité*, f. (a) f.

An unexpected and unforeſeen (3) accident may
inopiné *imprévu* m. *pouvoir* (a. irr.)
blaſt the faireſt hopes.
renverſer *beau* *eſpérance*, f.

An old man | in love | is *an* object of ridicule.
vieillard, m. *amoureux* (a)

A modeſt (3) woman is reſpected.
femme, f. (a) *reſpecter* (i)

A wiſe (3) man prepares himſelf for adverſity.
ſe préparer (a) *adverſité*, f.

21. Clouds and fogs | are formed out | of the
Nuage, m, brouillard, m. (a) *former* (i)
vapours | ariſing | from the earth.
vapeur, f. *qui s'élevent* *terre*, f.

The air and manner render a perſon engaging,
manieres, f. pl. *rendre* (a) *affable*,

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the mind and humour render (1) him agreeable.
eſprit, m. gaieté, f.

Not to foreſee the greateſt part of the diſgraces
Ne pas prévoir partie, f.
which happen to (1) us, is a ſure ſign of a
arriver (a) *aſſuré* (2) *marque*, f.
want of judgment and *penetration*
défaut, m.

Wiſdom and modeſty do not leſs gain the
Sageſſe, f. modeſtie, f. *ne s'attirer* (a) *pas moins*
eſteem of men. than folly and pride their contempt.
eſtime, f. *folie*, f. orgueil, m. *mépris*, m.

22. Great and extenſive projects, joined to the quick
(3) Grand vaſte *projet*, m. *joindre*, (1) prompt
and wiſe execution, conſtitute the able miniſter.
ſage *faire* (a) *habile* (2) *miniſtre*, m.

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CHAP. II.

RULES and OBSERVATIONS upon NOUNS.

1. TWO ſubſtantives and adjectives belong gender, number and ſtate. See p. 2. art. ii. and p. 7, 8, 9.

The gender is either *maſculine* or *feminine*. See p. 2. art. ii. and p. 9.

The number is either *ſingular* or *plural*: the plural is formed by adding an *s* to the ſingular. See p. 8.

Of, *de*, is the ſign of the 2d ſtate. See p. 7.

To, *à*, is the ſign of the 3d ſtate. See p. 7.

Of, is often ſuppreſſed in Engliſh, and the nouns are tranſpoſed; as my father's houſe; a ſea-port; ſilk-ſtockings; but the regular order of the nouns muſt be reſtored in French, as if they were expreſſed in Engliſh by *of*; the houſe of my father, &c. *la maiſon* de *mon pere*; *un port* de *mer*; *des bas* de *ſoie*.

When a noun is compounded of a ſubſtantive and an adjective, both take the mark of the plural; as, *un gentil-homme*, *des gentilſhommes*; a gentleman, ſeveral gentlemen.

When a noun is compounded of a prepoſition and a noun, or of a verb and a noun, the noun alone takes the mark of the plural; as, *un avant-coureur*, *des avant-coureurs*; a fore-runner, fore-runners; *un garde fou*, *des garde fous*; a rail, rails; when it is compounded of two nouns joined by a prepoſition, the firſt alone takes the mark of the plural; as *un chef d'œuvre*, a maſter-piece; *des chefs-d'œuvre*, maſter-pieces.

2. Adjectives, being declinable in French, follow the ſame gender and number as their ſubſtantives, as: a good book; *un* bon *livre*: a good pen; *une* bonne *plume*: good books; *de* bons *livres*: good pens; *de* bonnes *plumes*.

Many ſubſtantives ſingular having a conjunction copulative coming between them, will have an adjective plural, which adjective ſhall agree with the maſculine rather than the feminine ſubſtantive, if the ſubſtantives are of different genders.

An adjective, or a participle paſt, preceded by any tenſe of the verb *to be*, *être*, is always declined and agrees in gender and number with the ſubſtantive to which it relates.

3. When two or more ſubſtantives of different genders are the firſt caſe of the verb, *être*, the adjective, or participle that follows, ought to be in the maſculine plural, as: the trunk, the cloſet, and the room, are open; *le coffre*, *le cabinet* & *la chambre ſont* ouverts.

4. Two or more ſubſtantives of different genders, immediately followed by an adjective or participle, require commonly that the adjective, or participle, ſhould agree in gender and number with the laſt ſubſtantive, as: ſhe found *the trunk*, the cloſet, and the room open; *elle trouva le coffre*, *le cabinet*, & *la chambre* ouverte.

Except when an adjective, or a participle paſt, implies an union, or a collection; ſuch as, *joint*, *uni*, *réuni*, as: the children, father, and mother, united or joined together; *les enfans*, *le père*, *& la mère réunis*, ou *joints enſemble*.

5. Obſ. Adjectives of number are placed before their ſubſtantives; except when they are uſed as a ſurname, without an article, as: Charles *premier*, Jacques *ſecond*, GEORGE *trois*, Charles the firſt, &c.

There are ſome other adjectives which are to be placed ſometimes before and ſometimes after, their ſubſtantives. See page 23 of the Grammar.

6. Some adjectives are put before their ſubſtantives; as, *beau*, *bon*, *grand*, *gros*, *jeune*, *mauvais*, *méchant*, *meilleur*, *petit*, *vieux*.

7. Adjectives are put in French after their ſubſtantives.

8. Some adjectives govern the following noun in the ſecond caſe, that is, require the prepoſition *de* before it: Such are adjectives ſignifying *deſire*, *knowledge*, *remembrance*, *ignorance*, *forgetting*, *care*, *fear*, *guilt*, *fulneſs*, *emptineſs*, *plenty*, *want*, &c. If the following ſubſtantives are particulariſed, then the article definite *du*, *de la*, *des*, muſt be uſed.

9. Some adjectives govern the following noun in the third caſe, that is, require the prepoſition *à* before it; ſuch are adjectives ſignifying *ſubmiſſion*, *relation*, *pleaſure* or *diſpleaſure*, *due*, *reſiſtance*, *difficulty*, *likeneſs*, *inclination*, *aptneſs*, *fitneſs*, *advantage*, *profit*, &c. If the following ſubſtantive is particulariſed, then the article definite, *au*, *à la*, *aux*, muſt be uſed.

10. Adjectives ſignifying dimenſion, as, *long*, *thick*, *high*, *deep*, *big*, *wide*, or *broad*, which come after the word of meaſure in Engliſh, come before it in French, and are followed by the prepoſition *de*, as: a window three feet broad; *une fenêtre* large de *trois pieds*. Or, which is more generally uſed, the adjective is turned into its ſubſtantive with the word of meaſure before it; in this caſe the word of meaſure, or dimenſion, is preceded by the prepoſition *de*, as: *une fenêtre* de *trois pieds de largeur*. When in this conſtruction the verb *to be*, happens to precede the word of meaſure or dimenſion, it is commonly changed into the word *avoir*, and the prepoſition *de*, which is before the quantity of meaſure, is left out, as: *une fenêtre qui* a *trois pieds de largeur*; a window which *is* three feet broad.

Comparative View of the Subſtantive *and* Adjective, French *and* Engliſh.

IN Engliſh there is a tranſpoſition of words in the ſecond ſtate, as: *Peter's book*, inſtead of *the book of Peter*; this tranſpoſition is called by ſome Engliſh grammarians the genitive or poſſeſſive caſe, and is the abbreviation of *Peter his book*; which expreſſion is commonly found in works written in the 17th century.

Adjectives are declinable in French and indeclinable in Engliſh.

Adjectives in Engliſh are formed into comparative, by the addition of *r* or *er*, and into ſuperlative by adding to the poſitive *ſt* or *eſt*: as *great*, *greater*, *greateſt*. In French the comparative is formed by prefixing the particle *plus* before the poſitive, le *plus* is the ſign of the ſuperlative.

In Engliſh, adjectives without regimen are always put before the ſubſtantives.

In French, adjectives are placed after the ſubſtantives, very few excepted.

EXERCISES *upon* SUBSTANTIVES *and* ADJECTIVES.

1. Helen | who was the cauſe of the Trojan war | was
Hélène *qui* (c) *cauſe*, f. *guerre*, f. *de Troie* (b)
daughter *of* (1) Jupiter and (2) Leda, wife of Tyndar, king *of*
fille *femme*, f. *roi*, m.
Laconia.

The rules *of* civility are thoſe of decency and (3)
règle, f. *honêteté*, f. (a) *celles* *bienſéance*, f.
good manners.
bon mœurs, f.

The character of *Æſop's Fables* is ſimple (4) nature.
caractère, m. *Eſope Fable*, f. (a) f.

Theocritus' Idyls under a native (5) and rural ſimplicity,
Théocrite Idylle, *ſous* *naïf* (6) *champêtre ſimplicité*, f.
include an inexpreſſible agreeableneſs.
,*enfermer* (a) *inexprimable* (5) *agrément*, m.

Hypocrites are the objects of *God's hatred*, and *of the*
(a) *des* *Dieu*, m. *haine*, f.
indignation *of* all good men.
f. *gens de bien*, m.

2. England is a fruitful and pleaſant country | in which
Angleterre fertile, (5) agréable *pays*, m. *dont*
the air is temperate, but the weather is very in-
air, m. tempéré *mais dont* *temps*, m. *très* in-
conſtant.
conſtant.

Earth is called the dry and cold element,
Terre, f. appeler (i) ſec (5) froid *élément*, m.
fire is *dry* and hot.
feu, m. chaud.

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An allegory is a continued metaphor.
allégorie, f. continué (1) *métaphore*.

Anna Boulen had an oval face.
Anne de Boulen, (b) oval (1) *visage*, m.

Juno was an enemy of the Trojans.
Junon (b) l'ennemi *Troyens*.

The Phrygian fable gives understanding and
Phrygien (1) *fable*, f. *donner* (a) *esprit*, m. (2)
virtue to the nature of the brute; the Egyptian fable
vertu, f. f. f. Egyptien (1)
gives body and passions to the divine nature.
(2) *corps*, m. (3) *passion*, f. divin (1) *nature*, f.

We are infinitely obliged to our forefathers for the fun-
infiniment redevables nos ancêtres pour fon-
damental rules of the sciences.
damental (1) *règle*, f. *science*, f.

The wind is an agitated air.
vent, m. agité *air*, m.

A liar and a flatterer are equally despicable,
le menteur le flatteur (a) *également méprisable*,
both make a very bad use of the
l'un et l'autre faire (a) mauvais *usage*, m.
precious gift of (4) speech.
précieux, (1) *don*, m. *parole*, f.

A litigious man is an *abominable* (1) being.
chicaneur, m. *être*, m.

Old people boast always of former times.
vanter, (a) *passé*, m. *temps*, m.

3. The courage and (3) intrepidity of Charles XII. (6)
m. *intrépidité*, f.
king of Sweden were wonderful.
roi, m. *Suède*, f. (b) *étonnant*. (5)

The clemency and (3) courage of Henry IV. king of
clémence, f. m.
France, have been celebrated by the poets and historians.
(a) (i) *celébrer* (i) *poëte*, m. (3) *historiens*, m.

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4. Sylla gained in Rome an abſolute power. and
s'acquérir, (c.irr.) *dans* abſolu *pouvoir*, m.
authority.
authorité, f.

In moſt of the courtiers we find nothing but an
la plupart *courtiſans*, m. *on ne trouver* (a) *que*
affected politeneſs and ſincerity.
affecté (1) *politeſſe*, f. (2) *cordialité*, f.

Garrick acted with a charming taſte and nobleneſs.
jouer, (b) *charmant* (1) *gout*, m. *nobleſſe*, f.

5. Sappho is called by ancient authors the *tenth* muſe.
Sappho *appeler* (i) *par ancien auteur*, m. *muſe*. f.

Saturn, the moſt diſtant of the planets, takes 29 (3)
Saturne *plus éloigné* *planète*, f. *employer*, (a)
years, 5 months, and 17 days | to come about | the
an, m. *mois*, m. *jour à faire ſa révolution autour du*
ſun; Jupiter 11 years, 10 months, and 14 days; Mars, 1
ſoleil, m.
year, 10 months, and 21 days; the Earth, 1 year; Venus, 7
months, and 14 days; Mercury, 2 months and 27 days.

6. Fine thoughts, by dint of being repeated, ceaſe to
Beau (4) *penſée*, f. *à force d'être répété* (5) *ceſſer* (a) *de*
be fine.

A lie is unworthy of an honeſt man.
Le menſonge *indigne* honnête

The ſublime is to imitate *ſimple* nature.
ſublime, m. *de imiter*. f.

The oſtrich is the only bird which | does not
autruche, f. ſeul *oiſeau*, m. *qui ne couver* (a)
ſit upon | her eggs, the heat of the ſun open
pas ſes œufs, *chaleur*, f. *ſoleil*, m. *faire*, (a. irr.)
them.
écloire les (6)

One of La Fontaine's beſt fables is that which he
Un *La Fontaine* meilleur *fable*, f. *celle que*
has made upon the animals ſick of the plague.
faire (i. irr.) *ſur* *animal* *malade* *peſte*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	73	7	(3)	14		(5)	72	2
(2)	59	21	(4)	58	19	(6)	59	3

One *bad* omen among the Romans, was cob-
augure, m. *chez* *Romain*, m. (b) *ar-*
webs fastening on a standard.
raignée, f. (1) *qui s'attachoient à* *étendart*, m.

Ithaca and Dulichium are two small islands of the Ioni-
Ithaque *Dulichie* *petit île*, f. *Ioni-*
an sea.
en (2) *mer*, f.

7. | It is only | in the Atlantic ocean | that we see |
Ce n'eſt que *dans* Atlantique *océan*, m. *qu'on voit*
the ſingular ſpectacle of flying fiſhes.
ſingulier *ſpectacle*, m. volant *poiſſon*, m.

The central fire is the only phyſical cauſe of the
central *feu*, m. *ſeul* phyſique *cauſe*, f.
heat of the ſubterraneous ſprings.
chaleur, f. ſouterrain *ſource*, f.

Spaniſh Jeſuits brought the Jeſuit's powder into
Eſpagnol *Jeſuite* *apporter* (c) *quinquina*, m. *en*
Europe in 1640.
en (3)

Pindar was the prince of Lyric poets.
Pindare (b) Lyrique *poëtes*.

The Olympic games were inſtituted by Hercules to
Olympiques *jeux* (c) *inſtituer* (i) (4) *Hercule en*
the honour of Jupiter Olympus.
honneur *Jupiter* Olympien.

The Pythian games were conſecrated to the god Apol-
Pythien (c) *conſacrer* (i) (5) *Apol-*
lo, in memory of his killing the ſerpent
lon, *en* *mémoire* *de* *ce que il avoit* (b) *tuer* (i) *ſerpent*, m.
Python.

The Nemean games were inſtituted to the honour of
Néméen (c)
Hercules, becauſe he had tamed a lion of the Nemean
parce que (b) *dompter* (i) *de Némée* (6)
foreſt.
forêt, f.

	Page	Art.		Page	Art.		Page	Art.
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All (1) gravitating bodies | have a tendency | to the centre of the earth.
grave *corps* *tendence*, f. *centre*, m. *terre*, f.

One misconstrued word, one ambiguous tale, one (2) mal interprété *parole*, f. douteux *rapport*, m. groundless suspicion, kindles every day *irreconcilable* mal fondé *soupçon*, m. *allumer* (a) *tous les jours* enmities.
haines, f. (3)

The *invariable* order which we observe in the economy of the universe, is the work of an infinite *ordre*, m. *que* *observer* (a) (4) *conduite*, f. *univers*, m. (a) *ouvrage*, m. infini and all-powerful intelligent being.
toute puissant *intelligence*, f.

The Holy Scriptures are a treasury of *noble*, *grand*, and *sublime* thoughts.
Ecriture Sainte (a) *fonds*, m. *pensée*, f.

Hope is the dream of a man awake.
Espérance, f. *songe*, m. éveillé.

Scarron excelled in the burlesque style.
Scarron exceller, (b) burlesque *style*, m.

The Iliad and (5) Æneid are (3) pictures of the Greek and Roman nations.
Iliade *Enéide* *tableau*, m. Grec (6) Romain *nation*, f.

When Zeuxis intended to paint a perfect beauty, he put together the separated features of several existing beauties.
Zeuxis vouloir, (c.irr.) *peindre* parfait *beauté*, f. *rassembler* (c) separé *trait*, m. existant beauté, f.

8. Most men are desirous of | new things.
La plupart des hommes, m. (a) avide *nouveauté*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	57	7	(3)	7	B	(5)	59	21
(2)	7	C	(4)	6	7.	(6)	9	1

mind | ſolicitous about | that which is to come | is
ſprit, m. inquiet de *l'avenir*
able.

mmonly young people | laviſh | their
munément jeune gens, m. *être* (a) *prodigue* (1) *de*
their health, and their money
m. (2) *ſanté*, f. *argent*, m.

ſe is full of ſnares, fear, and miſeries.
e, f. (a) plein *embuche*, f. (2) *crainte*, f. *miſère*, f.

ıture is *content* with | a little. |
f. (a) de *peu*

ɔd alone is free from inconſtancy.
eu, m. *ſeul* (a) exempt *inconſtance*, f.

ſaritime (3) and marſhy places are liable to heavy
marécageux pays, m. (a) ſujet (3) *épais*

'lard, m.

ɔthing is more agreeable to the nature of man, than
conforme
icence and liberality.
aiſance, f. (4) *libéralité*, f.

ıe favours of (5) fortune are common to the righteous
faveur, f. f. (a) commun *bon* (1)
wicked.
méchant

ys are naturally inclined to idleneſs and
unes gens (a) *enclin* (6) *pareſſe*, f.

ation, f.

The Condor is a bird of prey of Peru; it
Condor, m. *oiſeau*, m. *proie*, f. *Pérou*, m. *il*
16 feet 15 inches high, and its wings, flying
(a) *pouce*, m. hauteur, *ſes aile*, f. *déployé*,
32 feet 7 inches *broad*. It is to be ſeen in the
(a) largeur. *On peut le voir*
et of natural curioſities of the Royal Society
et, m. *naturel*, (3) *curioſité*, f. *Royale* (3) *Société*, f.
ondon.

Art.	Page		Art.	Page		Art.	Page
72	2	(3)	73	7	(5)	56	3
59	1	(4)	59	21	(6)	56	1

There are in the marſhes on the ſhores of the Ganges, *Il y a dans marais*, m, *ſur bord*, m. *Gange*, m.
in Aſia, crocodiles, which are ſo large that a man *en Aſie*, (1) *crocodile*, m. *qui ſi grand que homme*, m.
could ſtand up between the two jaws, when *pourroit ſe tenir debout entre machoire*, f. *quand*
they have their mouths open. Some of them have been (a) *leur gueule*, f. *ouvert* (2). *On en a*
taken in the iſland of Madagaſcar, which were 60 *pris dans île*, f. *qui* avoir, (b) (3)
feet long.

The famous mine of Potoſi in Peru is more *fameux mine*, f. *Potoſi Pérou*, m. avoir (a) *plus*
than 250 fathoms deep.
de toiſe, f. profondeur, f.

The coffee-trees are commonly 40 feet high, and their *cafier*, m. hauteur, *leur*
trunks, are not above 4 or 5 feet thick; they *tronc*, m. *ne excéder* (a) *pas* épaiſſeur, f. *ils*
yield two or three times a year an abundant crop. *fournir* (a) *ou* (4) *par an abondant récolte*, f.

The walls of Babylon were two hundred feet high, *mur*, m. avoir (b) hauteur, f.
and fifty feet broad.
largeur, f.

The whale has no (5) teeth; its prodigious ſtrength *baleine*, f. *dent*, f. *ſa prodigieux* (6) *force*, f.
is in its tail, which is 23 or 24 feet broad. *dans queue*, f. *qui* avoir (a) largeur, f.

The royal (6) canal in China is about 1800 miles long. m. *environ*

The great wall in the north of China, is about 1500 *muraille*, f. *au*
miles long.

	Page	Art.		Page	Art.		Page	Art.
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(2)	72	2	(4)	18		(6)	73	7

CHAP. III.

RULES and OBSERVATIONS upon PRONOUNS.

SECT. I. PERSONAL PRONOUNS.

1. PERSONAL PRONOUNS are either governing or governed.

The governing perſonal pronouns *je, tu, il, nous*, &c. v. p. 10. art. 1. are put before the verb, as in Engliſh.

A governing perſonal pronoun cannot be parted from its verb, but by a governed pronoun either perſonal or ſupplying.

Governing perſonal pronouns of the third perſon are uſed not only for perſons, but alſo for things.

After two or more governing pronouns, the verb muſt be put in the plural number, and at the moſt worthy perſon.

2. There are ſome caſes, where the pronoun perſonal is put after the verb; when in the middle of a ſentence, they are joined like a parentheſis, with theſe ſeven verbs; *dire*, to ſay; *répondre*, to anſwer; *répliquer*, to reply; *répartir*, to anſwer again; *continuer*, to continue; *pourſuivre*, to purſue; and *s'écrier*, to cry out, as: I have none, *anſwered he*; *je n'en ai point*, répondit-il.

3. The perſonal pronoun muſt be put after theſe words, *puſſiez vous*, though you ſhould; *fuſſiez vous*, though you were; *puiſſiez* or *puſſiez vous*, may you; or after any other ſuch expreſſions, which expreſſes what grammarians call the optative mood, as: though you were rich; *fuſſiez vous riches*: though you ſhould write to him: *duſſiez vous lui écrire*: may you ſee him in good health; *puiſſiez-vous le voir en bonne ſanté*; or you may expreſs *though* by *quoique* followed by the ſubjunctive mood, and then the perſonal pronoun is placed before the verb according to the general rule.

4. It is more elegant to put the perſonal pronoun, even followed by *que* ſignifying *that*, after the verb preceded by one of theſe conjunctions: *auſſi*, but then; *peut-être*, perhaps; *du moins, au moins*, at leaſt; *en vain*, in vain; *à peine*, ſcarcely, &c. as: but then he received his reward; auſſi *reçut-il ſa récompenſe*.

5. The perſonal pronoun is always put after the verb in ſimple tenſes, in an interrogation, either affirmative or negative, as: do you eat? *mangez*-vous? do you not write? *n'écrivez*-vous *pas?* In compound tenſes it is put immediately after the auxiliary, either in an affirmative or negative queſtion, as: did you eat? *avez*-vous *mangé?* did not you write? *n'avez*-vous *pas écrit*.

6. When, in an interrogation, we make uſe of a verb of the firſt conjugation, as the verb in ſuch a caſe, ending with an *e* mute, would make a harſh ſound with the following pronoun *je*, we put an acute accent upon the laſt *e* of the verb, as: do I ſpeak? parlé-*je?* and not parle-je?

However, in this inſtance, I would adviſe to make uſe of the eaſy way of aſking a queſtion by theſe words, *eſt-ce que*, as it muſt be done for ſome other words, as: do I ſleep? *eſt-ce que je dors?* In this caſe the pronoun is put before the verb.

7. When a verb interrogatively uſed, ends with a vowel, we always put a *t* between the verb and the pronoun, as in the following example: does he eat? *mange-t il?* has ſhe eaten? *a-t-elle mangé?*

8. What we have ſaid in the ſecond rule, muſt be ſaid likewiſe, when after thoſe verbs comes another noun inſtead of a pronoun, as: all men are fools, ſays Boileau; *tous les hommes ſont fous, dit* Boileau.

9. A governing perſonal pronoun is ſuperfluous when any noun whatſoever is the firſt caſe of a verb, as: George III. is a good king; *George* III. *eſt un bon roi.* But in an interrogation, beſides the noun, we put the pronoun after the verb, as: does your brother write? *votre frère écrit-il?*

Except when in aſking a queſtion we make uſe of this idiom, *eſt ce que*; in this caſe the pronoun is left out, as in the foregoing example; eſt ce que *votre frère écrit?*

10. After two or more governing pronouns, the verb muſt be put in the plural number, at the moſt worthy perſon, as you and I are idle, *vous et moi* nous *ſommes pareſſeux.*

11. The governed perſonal pronouns, *me, te, nous, vous, le, la, les, lui,* (for *à lui* or *à elle*) *leur* (for *à eux* or *à elles*) ſee *page*, 10. *art.* 4. are put in French before the verbs by which they are governed; as, il *me* donne un livre, *he gives me a book,* il *me* ſoulage de ce fardeau, *he relieves me of this burden.*

12. The governed perſonal pronouns, *moi, toi, nous, vous, le, la, les, lui,* (for *à lui* or *à elle*) *leur* (for *à eux* or *à elles,*) ſee *page*, 10. *art.* 3. are uſed after the firſt and ſecond perſon of the imperative mood, expreſſed without a negation; as, donnez *moi* (for *à moi*) ce livre, *give me* (for *to me*) *that book,* ſoulagez *moi* de ce fardeau, *relieve me of that burden.*

The governed perſonal pronouns, *moi, toi, nous, vous, lui, elle, eux, elles,* (ſee *page* 10. *art.* 2.) are uſed after prepoſitions.

Moi, toi, lui, eux, are ſometimes employed as governing pronouns: this uſe of theſe pronouns has been adopted probably for the ſake of brevity, and of a ſound fuller than *je, tu, il,* making an ellipſis of the verb; *as,* qui eſt là? *moi,* or *je* ſuis là; *who is there? I* or *I am there,* qui a fait cela? *lui* or *il* a fait cela; *who has done that? he* or *himſelf,* or *he did it,* vous êtes plus jeune que *moi*; *you are younger than I,* or *than I am.* The Engliſh have admitted a ſimilar deviation in the accidence of theſe pronouns, when they compound them with *ſelf*, they ſay in the governing as in the governed ſtate, *himſelf, herſelf, themſelves,* inſtead of *heſelf, ſheſelf,* &c. he went there *himſelf,* ſhe came *herſelf,* I did this *myſelf.*

13. The ſupplying pronouns, *le, la, les, y, en,* ſee *page* 10, *art.* 6. are always put before the verbs by which they are go-

verned; *le, la,* and *les,* are always put before *lui* and *leur,* as: you give *them to him; vous* les lui donnez: whereas they are put after the other perſonal pronouns, as: I give *it to you; je* vous le *donne;* except in the imperative mood in affirmative ſentences, as: give *it me; donnez* le-moi.

The ſupplying pronouns *en* and *y* are put after all other perſonal pronouns, and *en* after *y,* as: I have ſent *ſome* to them *thither; je leur* y en *ai envoyé.* See *page* 10. *art.* 7.

Except when *y* and *moi* meet together in the ſecond perſon of the imperative mood affirmatively uſed, *y* is put before *moi,* as: carry me thither; *menez-y* moi.

N. B. The laſt three obſervations, with their exceptions, are fully exemplified in their proper places, and in the ſupplying pronouns. See the Grammar, p. 208.

14. *Il,* which ſome wrongly call a perſonal pronoun in the following examples, is commonly uſed before adjectives, where the word *thing* is underſtood, as: it is glorious to die for one's country; il eſt glorieux *de mourir pour ſa patrie.* If the adjective makes a complete ſenſe, *ce* is commonly uſed, as: it is true; c'eſt *vrai.*

Il is likewiſe uſed when we ſpeak of the time and hour, as: it is eleven o'clock; il *eſt onze heures*: it is bad weather; il *fait mauvais temps.*

Except when a queſtion is aſked with *ce,* as: *quelle heure eſt-ce là?* the anſwer is, c'eſt *une heure. Ce* is commonly uſed in the beginning of a ſentence, before a ſubſtantive, as: it is a pity; c'eſt *dommage.*

15. *Il, elle,* ſingular, *ils, elles,* plural, or *ce* are indifferently uſed; 1ſt, before ſubſtantives expreſſing the ſex, quality, profeſſion, or trade of a perſon, as: he is a merchant: il eſt *marchand,* or c'eſt un *marchand.* 2dly, before names of nations, as: they are Frenchmen; ils *ſont François,* or ce ſont *des François.* Obſerve, that, in theſe two foregoing inſtances, no article is put before the ſubſtantive after the perſonal pronouns *je, tu, il,* &c.

16. Governed perſonal pronouns, are always to be repeated, as: I recommend and exhort *you* to read Telemachus; je *vous* recommande et *vous* exhorte de lire Télémaque

17. Perſonal pronouns are repeated before each verb: 1ſt, when they are followed by verbs in different tenſes, as: I ſay, and ſhall always ſay; *je dis & je dirai toujours.* 2dly, when we paſs from a negation to an affirmation, or from an affirmation to a negation: 3dly, after the conjunctions *mais, même, cependant, néanmoins, nonobſtant, malgré, tout cela, auſſi, ainſi, ou,* &c. but when the perſonal pronouns belong to the ſame tenſe and perſon, they are commonly not repeated, as: I ſay and declare; je *dis & déclare.* Obſerve here that the pronoun *on* is always repeated, as: people ſpeak and act; on *parle & on agit.*

18. The pronouns *lui, eux, elle, elles, leur,* are uſed at the end of a ſentence, only when we are ſpeaking of perſons, as: is it your brother? It is; *Eſt-ce votre frère?* C'eſt lui. When we are ſpeaking of inanimate things, we make uſe of the pronouns *le, la, les,* as: is it your hat? Yes, it is. *Eſt ce là votre chapeau? Oui, ce l'eſt,* and not, c'eſt lui*.

* See the third Obſervation upon ſupplying pronouns, and the examples thereon.

19. The foregoing pronouns *lui, eux, elle, elles, leur,* when we are ſpeaking of inanimate things, are ſometimes uſed in the middle of a ſentence*, ſometimes not: there is no other rule for it than cuſtom, and this can be learned only by uſe; for, ſpeaking of a ſword, I may ſay, *je* lui *dois la vie*, I am indebted to it for my life; and yet we muſt ſay, ſpeaking of the ſame ſword, *pendez-y cette ceriſe*, hang that cherry to it; not *pendez*-lui.

20. *Il, ils; elle, elles,* in the beginning of a ſentence, are uſed, ſpeaking even of inanimate things, as: when ſpeaking of a houſe, I ſay, elle *eſt belle*.

21. *Lui, eux, elle,* &c. governed by a prepoſition, are never uſed, ſpeaking of irrational and inanimate things, as; you ſee that houſe, he lives over againſt it; *vous voyez cette maiſon, il demeure vis-à-vis,* and not *vis-à-vis* d'elle.

In this caſe the prepoſitions become adverbs; but obſerve that ſome prepoſitions never, or very ſeldom, become adverbs, as: *avec,* with; *ſans,* without, &c. therefore this, or the like expreſſions [*I cannot do without it*; *he came with it*;] give another turn to the ſentence, *je ne puis m'en paſſer, il l'a apporté*.

It may be obſerved that *après* and *avec* are ſometimes followed by *lui, eux, elle* or *elles,* as: when that river overflows, it carries every thing away with it; *lorſque cette rivière ſe déborde, elle entraîne tout* après elle; but as ſuch ſentences are as good without *avec elle* and *après elle,* as with it, and it very often happens, that we cannot make uſe of theſe expreſſions, it is beſt to avoid them by omitting them abſolutely, as in the foregoing example, where *lorſque cette rivière ſe déborde, elle entraîne tout,* is as good French without *après elle,* as with it.

22. *Lui, elle,* and *ſoi,* at the end of a ſentence, are not to be uſed indifferently. *Soi* is very ſeldom uſed in the plural. When we ſpeak of things in the maſculine gender, *ſoi* is uſed, as: the loadſtone attracts iron; l'*aimant attire le fer à* ſoi. *Elle-même* may be uſed in the feminine, as: virtue is lovely by *itſelf*; *la vertu eſt aimable en* elle-même.

Speaking of perſons in general, *ſoi* is to be uſed, as: one ought not to ſpeak of *one's-ſelf,* but with great modeſty; *on ne doit parler de* ſoi, *qu'avec beaucoup de modeſtie.* When we ſpeak of a particular perſon, *lui* and *elle* are uſed inſtead of *ſoi,* as: that man ſpeaks of nobody, but *himſelf*; *cet homme ne parle que de* lui.

N. B. *Même* is often elegantly put after *lui, elle, eux, ſoi,* &c. and even it muſt be put after, when it follows a reflected verb.

Comparative view of the Perſonal Pronouns.

In French when a verb interrogatively uſed has for its nominative caſe a *noun,* or a *pronoun,* either *abſolute,* as *le mien, le leur,* &c. or *indeterminate,* as, *quelqu'un, ceci, cela,* &c. the noun precedes the verb, as in the affirmation; and a perſonal pronoun of the third perſon, agreeing with the noun in gender and number, is put after the verb for the ſigns of the interrogation; as, *Pierre vient il? la maiſon eſt elle bâtie? les écoliers écrivent ils un thême?*

In Engliſh the noun is put after the verb or the auxiliary; *does, do, did, ſhall,* &c. for the ſign of the interrogation; as, *is Peter coming? does Peter come? is the houſe built? ſhall the ſcholars write an exerciſe?*

* When things are perſonified, or deified; as *glory, victory, virtue,* &c. or when we make uſe of perſonal phraſes, *i. e.* which are applied only to *perſons.* RESTAUT.

In French the governed pronouns, either perſonal or imperſonal, *ſee* page 10, n. 4. are commonly placed before the words by which they are governed, changing the form of the perſonal, *moi*, *toi*, *ſoi*, *lui*, *elle*, *eux*, *elles*, into *me*, *te*, *ſe*, *le*, *la*, *les*, *lui*, for *à lui*, or *à elle*, *leur* for *à eux* or *à elles*; as, je *le* verrai, je *lui* parlerai, je *vous* deffends de *leur* parler.

In Engliſh the natural order of the regimen is preſerved, as, I will ſee *him*, I will ſpeak to *him* or to *her*, I forbid *you* to ſpeak to *them*.

In French the particles *le*, *la*, *les*, which are made uſe of for articles, are alſo employed for perſonal and imperſonal governed pronouns in both numbers.

In Engliſh the perſonal governed pronouns in the ſingular are *him*, *her*; the imperſonal is *it*, the plural pronouns *they* and *them* are in Engliſh perſonal and imperſonal, and are uſed for the three genders.

EXERCISES *upon* PERSONAL PRONOUNS.

1. Cerberus was a horrible (1) dog with three heads; *he*
Cerbère (b) *chien*, m. *à* *têtes*
kept the gates of hell.
garder (b) *porte*, f. (2) *enfer*.

The eagle has a very piercing eye; *he* looks at the
aigle, m. *perçant* (1) *vue*, f. *régarder* (a)
ſun without | caſting down | his eye-lids; *he* inhabits the
ſoleil, m. *baiſſer* *paupière*, f. *habiter* (a)
cold countries and the high mountains; *he* builds his
froid (1) *pays*, m. *haut* (3) *montagne*, f. *conſtruire* (a)
neſt in the clifts of the rocks, or on the ſummit of the
aire, m. *fente*, f. *rocher*, m. *ſommet*, m.
higheſt trees.
(4) *haut* *arbre*, m.

2. It is better, *ſays ſome one*, to excite envy
valoir (a. irr.) *mieux*, dire (a) *on* (2) *envie*, f.
than pity.
que *pitié*. f.

Titus having paſſed one day without having
avoir (h) *paſſer* (i) *jour*, m. *ſans* (5) *avoir*
done good to any body, I have loſt this (6) day.
faire (i. irr.) *du bien* *quelqu'un* *perdre* (i)
ſaid *he*.
dire (e. irr.)

3. *May* *you* imitate the virtues of (6) your anceſtors.
Pouvoir (e. irr.) *imiter* *vertu*, f. *ancêtre*, m.

Page	Art.	Page	Art.	Page	Art.
(1) 73	7	(3) 73	6	(5) 6	27
(2) 96	1	(4) 19	2	(6) 11	

Though you were as rich as Crœsus, if you do not
être (g) *aussi* *que*
know to put bounds to your desires, you will be
savoir (a.irr) *mettre* (1) *borne*, f. *désir*, m. (d)
always poor.
toujours pauvre.

4. Your cousin has applied himself to the duties of
s'être (a) *appliquer* (i) *devoir*, m.
his situation; thus *he is* esteemed by every body.
état, m. *aussi* *estimer* (i) *de tout* (2) *monde.*

5. Cæsar said, upon the irregularity of tone in
dire (c.irr.) *au sujet de irrégularité*, f. *ton*
somebody who read before him: *Do you read or sing?*
quelqu'un *lire* (b.irr.) *devant* (3) (a) *chanter?*
If you sing, you sing very ill.
mal.

6. When I say to you, that with a little attention you
Quand *dire* (a.irr.) (4) *que* *peu de* f.
will make great (5) progress in your studies, *do I mistake?*
faire (d.irr.) *études* se tromper? (a)

7. Will man always (6) take more care in adorning
prendre (d.irr.) *de orner*
his body than in forming his mind and heart?
corps que de former *esprit*, m. *cœur*, m.

8. We listen with complaisance *says La Rochefoucault*, to
écouter (a) *docilité* *dire* (a.irr.)
the advices which are given to (4) us by those who
conseil, m. *qui* *donner* (i) *ceux*
know how to flatter our passions.
savoir (a.irr.)

The people will kill (4) thee if they become out-
peuple, m. *tuer* (d) *si il entrer* (a) *en fu-*
rageous, said *Demosthenes* to Phocion; | and so they will
reur *dire* (b.irr.) *et*
thee, | answered *Phocion*, if they recover their reason.
toi, *répondre* (c.irr.) *rentrer* (a) *en bon sens.*

9. *Are* then the beauty, order and duration of the
Sont ils donc *beauté*, f. *ordre*, m. *durée*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	7	B	(3)	10	2	(5)	73	6
(2)	57	7	(4)	82	11	(6)	59	5

universe the effect of mere blind chance?
univers, m. *effet*, m. *d'une aveugle fortune?*

10. *He* and *I* have agreed.
être (a) *d'accord.*

You and *he* do not agree.
être (a) *d'accord.*

11. The first step to folly, is to believe ourself
dégré de folie, f. *de croire* nous
wise.
sage.

God sends *us* (1) afflictions for the amendments of our morals
envoyer (a) *reforme*, f. *moeurs*, f.
and the exercise of our virtues.
m.

The manner of bearing the misfortunes which happen
manière, f. (2) *supporter mal*, m. (3) *arriver* (a)
to us, augments or diminishes (4) them.
——*ter* (a) ——*nuer* (4)

History teaches *us* morality in (2) | setting before | *us* (1)
histoire, f. *enseigner* (a) *morale*, f. *en* *proposer* (h)
examples of virtues and vices, in order to imitate the former,
à fin de ——*ter uns*
and shun the latter.
fuir autres

Henry the (5) Fourth has said that praises would be of a
(a) *dire* (i. irr.) *louange*, f. *être*, (f)
very great advantage, if they did give *us* the good qualities
donner (b)
which we are in want of.
qui nous manquent.

The people of Gardara honoured poverty with a
habitans *honorer* (b) *pauvreté*, f. *d'un*
particular kind of worship, they looked *upon it* as the
particulier (6) *culte*, m. *regarder* (b) la
parent of industry, and all the arts. Aristophanes and
mère *Aristophanes*
Theocritus also bestow *on it* the very same encomiums.
Théocrite aussi donner (a) lui *méme titre*, m.

Page	Art.	Page	Art	Page	Art.
(1) 56	2	(3) 8		(5) 73	5
(2) 6	27	(4) 82	13	(6) 73	7

12. Help *me*,
aider (k)

Tell *me* what I can do for you?
dire (k. irr.) *ceque pouvoir* (a. irr.) *faire*

Believe *me* fortune ſells often very dear what
Croire (k. irr.) f. *vendre* (a) *cher ceque*
people believes (1) ſhe gives away.
on (2) *croire* (a. irr.) *donner* (a)

The confident of Medea tells her, what does
La ——*te* *dire* (a. irr.) (3) *lui*, *que*
remain (3) to you (4) againſt ſo many enemies? *myſelf.*
reſter (a) *tant* (5)

Cæſar ſeeing Brutus amongſt his aſſaſſins, ſays;
voir (a. irr.) *dire* (a. irr)
and *thou* alſo my ſon Brutus!
auſſi *fils*

13. The ſureſt way to cure (3) us of our faults,
meilleur moyen, m. *de guérir* *défaut*, m.
is to | point | *them to us* in others.
(a) *de faire obſerver* *autre*

The glory (6) of great men is to be meaſured by the
gloire, f. *doit être meſurer* (i)
means (1) they had to acquire *it.*
moyen, m. *ont eus pour acquérir* la

War is ſo great an evil that nothing can juſ-
guerre, f. *mal*, m. *rien ne pouvoir* (a. irr.) *juſ-*
tify *it* but neceſſity alone.
tifier la *que la ſeule néceſſité.*

No body has arrived to glory without
perſonne, m. *n'eſt parvenir* (a. irr.)
ſome one envying *it to him.*
qu'on *ait enviée* la lui

(6) Honour is the price of (6) fine actions, and (6)
Honneur, m. *prix*, m. *beau* f.
glory the luſtre which accompanies *them.*
gloire, f. *éclat qui accompagner* (a) les

How many people without merit and without occupa-
Combien de gens *mérite*, m.

	Page.	Art.		Page	Art.		Page	Art.
(1)	59	1	(3)	82	11	(5)	57	11
(2)	10	1	(4)	6	6	(6)	56	1

tion, who | could keep no rank | in fociety, if gaming
f. *ne tenir*, (f) *à rien dans* (1) *ſociété* (1) *jeu*, m.
did not introduce *them* | *into it.*
introduire (b) y

Men without (2) religion and without morals, are
(1) *Homme*, m. . f. *moeurs*, f. (a)
peſtilence in (1) ſociety, they ought *to* be baniſhed | *from it.* |
des peſtes *il faut* les *bannir* (i) en

If you ſpeak ill of any one, people will tell *it*
parler (a) *mal* *quelqu'un*, *on* *dire* (d. irr.)
him, will ſpeak *to him* | *of it.* |
en.

14. Flattery | has a ſoothingneſs in its ſound; | *it is* difficult
avoir (a. irr.) *la voix* *douce*;
| not to liſten | to it.
de refuſer l'oreille lui (6)

Of all thoſe who have excelled in harmony, *it is* the
ceux (a) *exceller* (i) *dans harmonie*, f.
common opinion that Orpheus carried the prize before all
commun opinion, f. *Orphée remporter* (b) *prix ſur*
(3) others; he derived his (4) birth from Apollo and (5)
tirer (b) *naiſſance*, f.
the muſe Calliope.

Life is too ſhort for ſuicide; *it is* not worth the while
Vie, f. *trop court* *ſe tuer*; ce *n'eſt pas la peine*
to be impatient
de *s'impatienter.*

It is a juſt matter of complaint that (1) ſincerity and (1)
Ce *ſujet*, m. *plainte* ——*té*
plainneſs are out of faſhion.
candeur, f. (e) *hors* *mode.*

15 If you wiſh to form yourſelf to (1) eloquence,
vouloir, (a. irr.) (6) *vous* f.
read Demoſthenes and Cicero, *they* are the greateſt ora-
lire (k. irr.) *ce* (a) *ora-*
tors of (1) antiquity.
teur, m. *antiquité.*

	Page	Art.		Page	Art.		Page	Art.
(1)	56	1	(3)	57	7	(5)	59	21
(2)	58	15	(4)	92	4.	(6)	82	11

19. The foregoing pronouns *lui, eux, elle, elles, leur*, when we are ſpeaking of inanimate things, are ſometimes uſed in the middle of a ſentence*, ſometimes not: there is no other rule for it than cuſtom, and this can be learned only by uſe; for, ſpeaking of a ſword, I may ſay, *je* lui *dois la vie*, I am indebted to it for my life; and yet we muſt ſay, ſpeaking of the ſame ſword, *pendez-y cette ceriſe*, hang that cherry to it; not *pendez-*lui.

20. *Il, ils*; *elle, elles*, in the beginning of a ſentence, are uſed, ſpeaking even of inanimate things, as: when ſpeaking of a houſe, I ſay, elle *eſt belle*.

21. *Lui, eux, elle*, &c. governed by a prepoſition, are never uſed, ſpeaking of irrational and inanimate things, as; you ſee that houſe, he lives over againſt it; *vous voyez cette maiſon, il demeure vis-à-vis*, and not *vis-à-vis* d'elle.

In this caſe the prepoſitions become adverbs; but obſerve that ſome prepoſitions never, or very ſeldom, become adverbs, as: *avec*, with; *ſans*, without, &c. therefore this, or the like expreſſions [*I cannot do without it*; *he came with it*;] give another turn to the ſentence, *je ne puis m'en paſſer, il l'a apporté*.

It may be obſerved that *après* and *avec* are ſometimes followed by *lui, eux, elle* or *elles*, as: when that river overflows, it carries every thing away with it; *lorſque cette rivière ſe déborde, elle entraîne tout* après elle; but as ſuch ſentences are as good without *avec elle* and *après elle*, as with it, and it very often happens, that we cannot make uſe of theſe expreſſions, it is beſt to avoid them by omitting them abſolutely, as in the foregoing example, where *lorſque cette rivière ſe déborde, elle entraîne tout*, is as good French without *après elle*, as with it.

22. *Lui, elle*, and *ſoi*, at the end of a ſentence, are not to be uſed indifferently. *Soi* is very ſeldom uſed in the plural. When we ſpeak of things in the maſculine gender, *ſoi* is uſed, as: the loadſtone attracts iron; l'*aimant attire le fer à* ſoi. *Elle-même* may be uſed in the feminine, as: virtue is lovely by *itſelf*; *la vertu eſt aimable en* elle-même.

Speaking of perſons in general, *ſoi* is to be uſed, as: one ought not to ſpeak of *one's-ſelf*, but with great modeſty; *on ne doit parler de* ſoi, *qu'avec beaucoup de modeſtie*. When we ſpeak of a particular perſon, *lui* and *elle* are uſed inſtead of *ſoi*, as: that man ſpeaks of nobody, but *himſelf*; *cet homme ne parle que de* lui.

N. B. *Même* is often elegantly put after *lui, elle, eux, ſoi*, &c. and even it muſt be put after, when it follows a reflected verb.

Comparative view of the Perſonal Pronouns.

In French when a verb interrogatively uſed has for its nominative caſe a *noun*, or a *pronoun*, either *abſolute*, as *le mien, le leur*, &c. or *indeterminate*, as, *quelqu'un, ceci, cela*, &c. the noun precedes the verb, as in the affirmation; and a perſonal pronoun of the third perſon, agreeing with the noun in gender and number, is put after the verb for the ſigns of the interrogation; as, *Pierre vient il? la maiſon eſt elle bâtie? les écoliers écriront ils un thême?*

In Engliſh the noun is put after the verb or the auxiliary; *does, do, did, ſhall*, &c. for the ſign of the interrogation; as, *is Peter coming? does Peter come? is the houſe built? ſhall the ſcholars write an exerciſe?*

* When things are perſonified, or deified; as *glory, victory, virtue*, &c. or when we make uſe of perſonal phraſes, *i. e.* which are applied only to *perſons*. RESTAUT.

In French the governed pronouns, either personal or impersonal, *see* page 10, n. 4. are commonly placed before the words by which they are governed, changing the form of the personal, *moi, toi, soi, lui, elle, eux, elles*, into *me, te, se, le, la, les, lui*, for *à lui*, or *à elle, leur* for *à eux* or *à elles*; as, je *le* verrai, je *lui* parlerai, je *vous* defends de *leur* parler.

In English the natural order of the regimen is preserved, as, I will see *him*, I will speak to *him* or to *her*, I forbid *you* to speak to *them*.

In French the particles *le, la, les*, which are made use of for articles, are also employed for personal and impersonal governed pronouns in both numbers.

In English the personal governed pronouns in the singular are *him, her*; the impersonal is *it*, the plural pronouns *they* and *them* are in English personal and impersonal, and are used for the three genders.

EXERCISES *upon* PERSONAL PRONOUNS.

1. Cerberus was a horrible (1) dog with three heads; *he*
Cerbère (b) *chien*, m. *à* *têtes*
kept the gates of hell.
garder (b) *porte*, f. (2) *enfer*.

The eagle has a very piercing eye; *he* looks at the
aigle, m. *perçant* (1) *vue*, f. *regarder* (a)
sun without | casting down | his eye-lids; *he* inhabits the
soleil, m. *baisser* *paupière*, f. *habiter* (a)
cold countries and the high mountains; *he* builds his
froid (1) *pays*, m. *haut* (3) *montagne*, f. *construire* (a)
nest in the clifts of the rocks, or on the summit of the
aire, m. *fente*, f. *rocher*, m. *sommet*, m.
highest trees.
(4) *haut arbre*, m.

2. It is better, *says some one*, to excite envy
valoir (a. irr.) *mieux*, dire (a) *on* (2) *envie*, f.
than pity.
que pitié. f.

Titus having passed one day without having
avoir (h) *passer* (i) *jour*, m. *sans* (5) *avoir*
done good to any body, I have lost this (6) day.
faire (i. irr.) *du bien* *quelqu'un* *perdre* (i)
said *he*.
dire (e. irr.)

3. *May* *you* imitate the virtues of (6) your ancestors.
Pouvoir (e. irr.) *imiter* *vertu*, f. *ancêtre*, m.

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(1) 73	7	(3) 73	6	(5) 6	27
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Though you were as rich as Crœsus, if you do not
être (g) *aussi que*
know to put bounds to your desires, you will be
savoir (a.irr) *mettre* (1) *borne*, f. *désir*, m. (d)
always poor.
toujours pauvre.

4. Your cousin has applied himself to the duties of
s'être (a) *appliquer* (i) *devoir*, m.
his situation; thus *he is* esteemed by every body.
état, m. *aussi estimer* (i) *de tout* (2) *monde.*

5. Cæsar said, upon the irregularity of tone in
dire (c.irr.) *au sujet de irrégularité*, f. *ton*
somebody who read before him: *Do you read or sing?*
quelqu'un lire (b.irr.) *devant* (3) (a) *chanter?*
If you sing, you sing very ill.
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6. When I say to you, that with a little attention you
Quand dire (a.irr.) (4) *que peu de* f.
will make great (5) progress in your studies, *do I mistake?*
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7. Will man always (6) take more care in adorning
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the advices which are given to (4) us by those who
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know how to flatter our passions.
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The people will kill (4) thee if they become out-
peuple, m. *tuer* (d) *si il entrer* (a) *en fu-*
rageous, said *Demosthenes* to Phocion; | and so they will
reur dire (b.irr.) *et*
thee, | answered *Phocion*, if they recover their reason.
toi, répondre (c.irr.) *rentrer* (a) *en bon sens.*

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Sont ils donc *beauté*, f. *ordre*, m. *durée*, f.

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universe the effect of mere blind chance?
univers, m. *effet*, m. *d'une aveugle fortune?*

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dégré de folie, f. *de croire nous*
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envoyer (a) *reforme*, f. *mœurs*, f.
and the exercise of our virtues.
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The manner of bearing the misfortunes which happen
manière, f. (2) *supporter mal*, m. (3) *arriver* (a)
to us, augments or diminishes (4) them.
——*ter* (a) ——*nuer* (a)

History teaches *us* morality in (2) | setting before | *us* (1)
histoire, f. *enseigner* (a) *morale*, f. *en proposer* (h)
examples of virtues and vices, in order to imitate the former,
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(a) *dire* (i. irr.) *louange*, f. *être*, (f)
very great advantage, if they did give *us* the good qualities
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habitans honorer (b) *pauvreté*, f. *d'un*
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12. Help *me*,
aider (k)

Tell *me* what I can do for you?
dire (k. irr.) *ceque pouvoir* (a. irr.) *faire*

Believe *me* fortune ſells often very dear what
Croire (k. irr.) f. *vendre* (a) *cher ceque*
people believes (1) ſhe gives away.
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The confident of Medea tells her, what does
La ——*te* *dire* (a. irr.) (3) *lui*, *que*
remain (3) to you (4) againſt ſo many enemies? *myſelf.*
reſter (a) *tant* (5)

Cæſar ſeeing Brutus amongſt his aſſaſſins, ſays;
voir (a. irr.) *dire* (a. irr)
and *thou* alſo my ſon Brutus!
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13. The ſureſt way to cure (3) us of our faults,
meilleur moyen, m. *de guérir* *défaut*, m.
is to | point | *them to us* in others.
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The glory (6) of great men is to be meaſured by the
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War is ſo great an evil that nothing can juſ-
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(6) Honour is the price of (6) fine actions, and (6)
Honneur, m. *prix*, m. *beau* f.
glory the luſtre which accompanies *them.*
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How many people without merit and without occupa-
Combien de *gens* *mérite*, m.

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tion, who | could keep no rank | in ſociety, if gaming
f. *ne tenir*, (f) *à rien* *dans* (1) *ſociété* (1) *jeu*, m.
did not introduce *them* | *into it.*
introduire (b) y

Men without (2) religion and without morals, are
(1) *Homme*, m. . f. *moeurs*, f. (a)
peſtilence in (1) ſociety, they ought *to* be baniſhed | *from it.* |
des peſtes *il faut* les *bánir* (i) en

If you ſpeak ill of any one, people will tell *it*
parler (a) *mal* *quelqu'un*, *on* *dire* (d. irr.)
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ceux (a) *exceller* (i) *dans harmonie*, f.
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commun opinion, f. *Orphée remporter* (b) *prix* *ſur*
(3) others; he derived his (4) birth from Apollo and (5)
tirer (b) *naiſſance*, f.
the muſe Calliope.

Life is too ſhort for ſuicide; *it is* not worth the while
Vie, f. *trop court* *ſe tuer*; ce *n'eſt pas la peine*
to be impatient
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It is a juſt matter of complaint that (1) ſincerity and (1)
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candeur, f. (e) *hors* *mode.*

15 If you wiſh to form yourſelf to (1) eloquence,
vouloir, (a. irr.) (6) *vous* f.
read Demoſthenes and Cicero, *they* are the greateſt ora-
lire (k. irr.) ce (a) *ora-*
tors of (1) antiquity.
teur, m. *antiquité.*

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(1)	56	1	(3)	57	7	(5)	59	21
(2)	58	15	(4)	92	4.	(6)	82	11

16. Seneca tells and repeats *to us* that anger is
dire (a. irr.) *répéter* (a) (1) *colère*, f.
madneſs.
inſanie, f.

17. *I* maintain, and *I* will always maintain, that
ſoutenir, (a. irr.) *toujours*
| men | cannot be happy without virtue.
on pouvoir (a. irr.) *heureux* *vertu*, f.

We are the ſlaves of | what ever | *we* either (2)
(a) *eſclave* *toutes les choſes que*
dread or (3) covet.
craindre (a) déſirer (a)

18. Who tittle-tattles ſo much? *it is he*; *it is ſhe*.
babiller (a) *tant*

Is that your taſk? no, *it is not*. Is this your book?
Eſt-ce là *tâche*, f. *non*, *Eſt-ce là* *livre*, m.
yes, *it is*.
oui

19. Send your ſword to the cutler, he will give
Envoyer (k) *épée*, f. *fourbiſſeur*, m. *donner* (d)
(4) *it* an edge.
le fil, m.

20. The ſun is the ſoul of the world, *he* animates
ſoleil, m. *ame*, f. *monde*, m. *animer* (a)
all its parts.
tout *partie*, f.

London is the fineſt city of Europe, *it* is ſituated
Londres, (a) *plus beau ville*, f. *ſituer* (i)
at the 51ſt degree and half of north latitude, and at
au (5) *dégré*, m. *demi* *ſeptentrional* (6) f.
the 17th and half of eaſt longitude of Ferro Iſland.
oriental f. *l'île de Fer*.

21. If there is any way to know ourſelves,
s'il y a quelque voie, f. *de connoître* (4) *nous*,
humility alone can lead (4) us *to it*.
——*té*, f. *ſeul pouvoir*, (a. irr.) *conduire* (4) *y*

Grief is a poiſon to thoſe who abandon them-
Chagrin, m. m. *pour ceux* *abandonner* (a) (4) *ſe*

	Page	Art.		Page	Art.		Page	Art.
(1)	56	1	(3)	59	1.	(5)	14	
(2) *either is not expreſſed*			(4)	82	11.	(6)	73	7.

selves *to it.*
(1) y

22. The flatterer has no good opinion either of *himself* or
flatteur, m. f. *ni*
others.

Self-love directs every thing *to itself.*
Amour propre (2) *rapporter* (a) *tout* soi.

The Amazons governed and defended their states by
Amazones. gouverner (b) *defendre* (b) (3) *états*
themselves.

Piety refers | all things | to God, and self-love
(2) *Piété*, f. *rapporter* (a) *tout* *à* *amour propre* (2)
applies | every thing | *to itself.*
rapporter (a) *tout*

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(1)	82	13	(2)	56	1	(3)	11	

SECTION II.

POSSESSIVE PRONOUNS.

1. THE conjunctive poſſeſſive pronouns, ſee p. 11, come always before the nouns to which they are joined, as: it is my ſnuff-box; c'eſt *ma* tabatière.

2. *Mon, ton, ſon,* ſee p. 11, are uſed inſtead of *ma, ta, ſa,* before feminine nouns beginning with a vowel or *h* mute, for the ſweetneſs of ſound, as: my ſword; mon *épée*: thy ſoul; ton *âme*: his friendſhip; ſon *amitié*.

Abſolute poſſeſſive pronouns, ſee p. 11, are uſed by themſelves with the definite article *le, la, les*, as: le *mien*, la *mienne*.

When *ſake* ſignifies *amour* in French, the Engliſh poſſeſſive pronouns are to be rendered into the French by the governed perſonal pronouns, ſee p. 10. 2. as: for your ſake; *pour l'amour* de vous, and not *pour votre amour*.

3. When the verb *être* ſignifies *to belong to*, the Engliſh poſſeſſive pronoun is rendered in French by the governed perſonal pronoun, ſee p. 10. 2. as: that houſe is *mine*; *cette maiſon eſt* à moi, and not *eſt la mienne*. But, when the particle *ce* is joined to the verb *être*, the poſſeſſive pronoun is commonly uſed, as: this is my houſe; *c'eſt ma maiſon*: it is his book, and not your's; c'eſt ſon *livre* & *non pas* le vôtre.

4. The gender of poſſeſſive pronouns does not follow that of the perſon who ſpeaks, or is ſpoken of, but agrees with the particular gender of every noun it is joined to, as: *her* father is dead; ſon *père eſt mort*.

5. The poſſeſſive conjunctive pronoun is always repeated before a ſubſtantive and after a conjunction, as: my brothers and my ſiſters; mes *frères* & mes *ſœurs*: his father and mother; ſon *père* & ſa *mère*.

6. *Le mien, le tien, le ſien*, &c. in the maſculine gender and ſingular number, ſometimes ſignifies one's due, as: we muſt give every one his due; *il faut rendre à chacun* le ſien. In the plural number and maſculine gender they ſometimes ſignify one's relations, as: your and his relations; *les* vôtres & *les* ſiens.

7. His, its, theirs, &c. are commonly rendered into French by *ſon, ſa, ſes, leurs*, as: plants have their properties; *les plantes ont* leurs *propriétés*. But when *its* or *their*, belong to a ſubſtantive preceding, they are commonly rendered into French by the ſupplying pronoun *en*, or *y*, according to the ſtate, See p. 10. 6. as: theſe plants are good, I know *their* qualities; *ces plantes ſont bonnes*, j'en *connois les qualités*. This happens when the pronoun may be reſolved into the ſubſtantive to which it relates, as in the foregoing example: theſe plants are good, I know the qualities of theſe plants.

8. The conjunctive poſſeſſive pronoun, with the particle *de* before it, is uſed inſtead of the abſolute poſſeſſive pronoun on all ſuch occaſions, as: an acquaintance of his; *une* de ſes *connoiſſances*: a friend of mine; *un* de mes *amis*.

9. The conjunctive poſſeſſive pronoun is uſed when we call or anſwer to friends, relations, &c. as: come, daughter, *venez*, ma *fille*? yes, brother; *oui*, mon *frère*.

10. Conjunctive poſſeſſive pronouns coming, in Engliſh, after ſome verbs not ſignifying a diſtemper, are reſolved into the conjunctive perſonal pronoun, and, inſtead of the poſſeſſive pronoun, we put the definite article, as: I have pared my nails; *je* me *ſuis rogné* les *ongles*: he has cut my hair; *il* m'a *coupé* les *cheveux*.

11. Generally, when in a ſentence, a noun or a perſonal pronoun ſufficiently denote what thing it is you are ſpeaking of, the poſſeſſive pronoun is omitted as uſeleſs, and reſolved into the definite article, as: I have a pain in my teeth, in my ſtomach, in my head, in my eyes, &c. *j'ai mal* aux *dents*, à l'*eſtomac*, à la *tête*, aux *yeux*, &c. However, when a pain or diſtemper continues for ſome time upon us, we may ſay, ſpeaking to a perſon acquainted with it, ma *jambe ne guérit pas*: my leg does does not heal; mon *bras me fait toujours mal*; my arm pains me ſtill. This may likewiſe happen in a few other inſtances. Generally the laſt two rules take place, when there is a ſort of equivocation or amphibiology.

Comparative View of the Poſſeſſive Pronouns.

IN French as in Engliſh a noun preceded by a poſſeſſive pronoun, as. *mon, ton, ſon*, &c, *my, thy, his, her*, &c. ſee p. 11. takes no article, becauſe this pronoun particulariſes ſufficiently the noun. This pronoun in both languages is the contraction of an article, a prepoſition, and a pronoun; formerly the French ſaid, *le livre de moi, il eſt le Dieu de moi*, as we ſay now, *le livre de Pierre, il eſt le Dieu des Chretiens*.

This pronoun according to the Latin and French idiom is an adjective of poſſeſſion, as paternal is an adjective of relationſhip, as white is an adjective of colour; therefore this pronoun muſt be ſubmitted to the rules of the adjective, which is declinable in French, and follows the gender and number of the noun to which it is joined; as, que le mari, aime *ſa femme*, et que la femme reſpecte *ſon mari*. In Engliſh the poſſeſſive pronoun of the third perſon, *his, her, its, their*, ſee p. 11, which is the only one declinable, agrees in gender and number with the noun or pronoun of the perſon or thing for which that pronoun is put; as, let a huſband love *his wife*, and let the wife reverence *her huſband*; in this ſentence, *his* ſtands for *of him*, *her* for *of her*.

In French the analogy of concord is made with the thing poſſeſſed, but in Engliſh with the poſſeſſor.

In French the poſſeſſive pronoun called abſolute, as, *le mien, le tien*, &c. ſee p. 11. takes the article, as, c'eſt *le mien*. In Engliſh the ſame pronoun is uſed without article; as, it is *mine*.

EXERCISES *upon* POSSESSIVE PRONOUNS.

1. The pride of man is ſtill greater than his (1) ignorance
orgueil *encore* *que* f.
and what is wanting to *his* knowledge, he ſupplies it by
ce qui manquer (a) *ſavoir*, m. *ſuppléer* (a) (y)
his vanity,
——*té*, f.

Mazarine uſed *his* power at firſt with moderation; he affected, in the beginning of *his* grandeur,
uſer de (c) *puiſſance*, f. *d'abord* *affecter* (c) *commencement*, m. *grandeur*, f.
as much ſimplicity as Richelieu had diſplayed haughtineſs.
autant de ſimplicité que (b) *déployer* (i) *de hauteur*.

War has *its* theory like (2) other ſciences.
(2) *Guerre*, f. *théorie*, f. *comme*

Achilles ſacrificed twelve Trojans to the manes of *his* friend Patroclus.
Achille ſacrifier (c) *Troyen* *mânes* *ami*, m. *Patrocle*.

Men often (3) reap more fruit from *their* errors than from
On (4) *tirer* (a) *fruit* *erreur*
their glorious actions. Errors make a man look into himſelf.
beau actions, f. *rentrer l'homme en lui même*.

The Seine has *its* ſource in Burgundy.
Seine, f. *ſource*, f. (5) *Bourgogne*.

2. | He who fancies himſelf in love with | his (6) miſtreſs,
Si on croit *aimer* *maitreſſe*, f.
for her own ſake, is greatly miſtaken.
on eſt bien trompé.

For our own ſake, we ought to be temperate.
devoir (a) *ſobre*.

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(1)	92	2	(3)	59	5	(5)	6	14
(2)	56	1	(4)	10	1	(6)	92	4

Though the ſubjects of La Fontaine's (1) Fables are not
Quoique *ſujet*, m. (e)
his invention, the manner of relating them (2) is *his*.
f. *manière*, f. *de racconter* (a)

Newton could ſay that the diſcovery of attrac-
pouvoir (b.irr.) *dire* *découverte*, f.
on was *his*.
f. (b)

Opportunities do not render a man weak; but they
Occaſion, f. *ne rendre* (a) *pas* *foible*; *mais*
diſcover *his* weakneſs, ſays Paſcal; however
couvrir (a. irr.) *foibleſſe*, f. *dire* (a. irr.) *cependant*
e ſafeſt way is to ſhun dangerous opportunities.
ſûr voie, f. *de eviter* ——*reux*

A good King does not ſo much conſult *his* dignity
roi, m. *tant* ——*ter* (a) ——*té*, f.
d (3) elevation, as the advantage and (3) happineſs of *his*
f. *que* *bonheur*, m.
bjects.

Every tongue has *its* phraſes and beauties.
Chaque langue *phraſe*, f. beauté, f.

Poetry derives *its* ſtrength and juſtneſs from phi-
Poëſie, f. *tirer* (a) *force*, f. juſteſſe, f. *phi-*
ſophy.
ôphie, f.

Hercules, before he died, made a (4) preſent to Phi-
Hercule, *avant que de mourir faire* (c) *préſent* *Phi-*
ctetes, *his* companion and friend of his arrows dyed
ète *compagnon*, m. ami *flêche*, f. *teint* (5)
the blood of the hydra.
ſang, m. *hydre*, f.

Mine and *thine*, though the foundation of
quoique *principe*, m. *fondamental*
ivilized (6) nations, are the cauſe of many conteſts.
viliſer (i) f. (a) f. *beaucoup de querelles*.

Such are moſt men; *their* ungratefulneſs is almoſt
Tel eſt le commun des *ingratitude*, f. *preſque*

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(2)	82	13	(4)	58	15	(6)	73	7

always the price of *our* favours.
toujours *prix*, m. *bienfait*, m.

Good-breeding supports the decency of converſation (1) *Bon éducation*, f. *ſupporter* (a) *décence*, f. *converſation*, f. (1) candour and (2) frankneſs of mind preſerve *its* freedom.

8. Cæſar, determined to | paſs over | into the iſland o
———*er* (i) *de* *paſſer* (3)
Britain, diſpatched Volſenius, a (4) lieutenant *of his*, t
Bretagne, f. *envoyer* (c) *pou*
cruize on the Britiſh coaſt.
croiſer *ſur* *Britannique* (5) *côte*, f.

9. Diogenes ſeeing one day a young man who bluſhe
voir, (h. irr.) *rougir* (b
at the leaſt equivocal word; well! friend, ſaid h
au *moindre* ——*que* (5) *mot*, m. *courage!* *ami*, m.
(6) to him, I ſee upon your face the very complexion o
viſage, m. *coloris*, m.
virtue.

Philo the philoſopher, one of the ſeven ſages of Greece, ſeein
Grece, f.
a man who was complaining of his ſufferings: alas! friend
ſe plaindre (b) *mal*, m. *eh! ami*, m
ſaid he to (6) him; conſider thoſe of others, an
dire (c. irr.)
thine will appear light to thee.
leger

10. Ulyſſes, croſſing the ſea of Sicily, commanded *hi*
Ulyſſe traverſer (h) *Sicile commander* (c) *à*
ſailors to ſtop *their* ears with wax, and cauſed him
matelot de ſe boucher oreille, f. *cire*, f. *faire* (c.irr.) (6) *f*
ſelf to be tied on the maſt of a ſhip, to keep himſel
lier au *mât* *vaiſſeau*, m. *pour* *ſe défendre*
from the charms of the ſyrens.
charme, m. *ſyrène*.

It would be better for a man of quality to loſ
Il valoir (f.irr.) *mieux* *qu'il perdre* (8

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(2)	59	21	(4)	58	17	(6)	82	11

his life than to loſe his honour by a ſhameful and criminal action.
de perdre *honteux* *criminel action*, f.

SECTION III.

DEMONSTRATIVE PRONOUNS.

1. *CE*, or *cet*, *cette*, and *ces*, are joined to and go before a ſubſtantive, as: this book, this man, this pen, theſe houſes; ce *livre*, cet *homme*, cette *plume*, ces *maiſons*.

Ce is uſed before a noun maſculine beginning with a conſonant, as: *ce* livre; but if the noun begins with a vowel, or an *h* mute, *cet* muſt be uſed, as: *cet* enfant, *cet* homme.

2. *Celui*, *celle*, *ceux*, *celles*, ought to be followed by a ſecond caſe, as: that of you, *celui* de *vous*; or the relative pronoun *qui* or *que*, as: he who loves; celui qui *aime*: he whom you love; celui que *vous aimez*.

The particles *ci* and *là**, are ſometimes joined by a hyphen to a ſubſtantive, as: this man, that woman, *cet homme*-ci, *cette femme*-là. They are likewiſe joined in the ſame manner to the demonſtrative pronoun, as ceux-*ci*, ceux-*là*.

3. *Ce* is likewiſe uſed before *qui* or *que*: in this caſe it is ſaid of inanimate things only, and ſignifies what, or the thing which, as: what you look for is not here; ce que *vous cherchez n'eſt pas ici*; or the thing you look for is not here.

4. *He who*, *he that*, *ſhe who*, *they who*, *ſuch as*, &c. in the ſenſe of *that*, even governed of the verb ſubſtantive *to be*, are rendered into French by *celui qui*, *celle qui*, *ceux qui*.

Theſe pronouns are never ſeparated, unleſs the particle *là* be joined to *celui*, *celle*, *ceux*, *celles*, as: he does not know the human heart, who truſts the vain promiſes of men; celui-là *ne connoît pas le cœur humain*, qui *ſe fie aux vaines promeſſes des hommes*. Such as are enemies to virtue do not know it; ceux-là *ne connoiſſent pas la vertu*, qui *en ſont ennemis*. This way of ſpeaking is ſeldom uſed, at leaſt in common converſation; we rather ſay, celui-qui *ſe fie aux vaines promeſſes des hommes*, *ne connoît pas le cœur humain*. Ceux qui *ſont ennemis de la vertu*, *ne la connoiſſent pas*.

5. He who, he that, &c. whether or no they be ſeparated in Engliſh, are ſometimes elegantly rendered into French by the impersonal *c'eſt*, or *c'eſt ne pas*, according as the ſentence is affirmative or negative, with an infinitive followed by *que de* before a ſecond infinitive; as in the foregoing example 1. may likewiſe ſay: C'eſt ne pas *connoître le cœur humain* que de *ſe fier aux vaines promeſſes des hommes*.

I ſay *ſometimes*, becauſe, firſt, if one of the Engliſh verbs be in the future tenſe it is by no means to be uſed. Secondly, there are many caſes in which it is never uſed, as: they were puniſhed who did it, ceux qui *l'ont fait ont été punis*; to put the two verbs in the infinitive mood would be nonſenſe.

* *Ci* denotes an object near, and *là* at a diſtance.

6. The Engliſh poſſeſſive pronouns, his, her, their, before a ſubſtant the ſenſe of him, of her, of thoſe, who, or that, are rendered into F after the ſubſtantive to which they relate, by *de celui qui, de celle qui, d qui, de celles qui*; as: every one ſhould praiſe the endeavours of thoſ ſeek to be uſeful to the public; *chacun devroit louer les efforts* de ce *cherchent à être utiles au public.*

7. *Ce qui, ce que*, what, beginning a ſentence of two parts is comm followed, after the firſt part, by *ce* before *être*, and the word *être* is fol by a ſubſtantive; as, what I am ſaying to you is the truth, ce que *je dis*, c'eſt la *vérité*. Sometimes the verb *être* is followed by the prepoſiti with an infinitive, as: what grieves him, is not to have ſucceeded; c *le fâche*, c'eſt de *n'avoir pas réuſſi*. Sometimes by *que*, if it comes l another mood, as, ce qui *le fâche*, c'eſt qu'il *n'a pas réuſſi*. *Ce qui* i before neuter verbs; as, ce qui *me plaît*, what pleaſes me; and before verbs, when it is the nominative of the verb. In other caſes *ce que* is uſ

8. *Ce* is not repeated in the before mentioned caſe before an adjectiv participle paſt; as, what I am ſaying to you is true, ce que *je vous dis eſt*

9 *Ceci*, this, *cela*, that, are ſometimes relative to a ſingle noun; as, *de moi ceci, ou cela*, give me this or that, ſpeaking of any ſingle thing wha Sometimes they are not relative to a ſingle noun, but to an entire action this caſe *cela* generally ſignifies the action before ſpoken of, as, we ſpeak ill of abſent people, which is unworthy; *on parle ſouvent mal de ens*, cela *eſt indigne*. *Ceci* generally ſignifies the action which is going mentioned; as, this is like to ſurpriſe you, a man who died a hundre en years old; ceci *va vous ſurprendre, un homme qui mourut âgé de dix ans.*

EXERCISES *upon* DEMONSTRATIVE PRONOUNS.

1. The Eſſay on Man, by Alexander Pope is a maſter-p
m. (1) *chef-d'œuvr*
This little book may make the ſtudy of the w
pouvoir (a. irr.) *faire étude*, f. *tou*
life of a thinking man. *This* eſſay has been tranſl
vie, f. *homme qui mediter* (a) m. *traduit*
in all (2) languages, both (3) in proſe and verſe.
langue, f. *en*

This ſpirit of independency, which proceeds f
eſprit, m. ——— *ce*, f. *provenir* (a. irr.)
pride and envy, produces the furious paſſion of
orgueil, m. *envie*, f. *produire* (a) *furieux* f.
mineering.
miner.

2. Cyrus, began the monarchy of Perſia, and N
commencer (c) *monarchie*, f. *de Perſe*,
that of Aſſyria.
celle *Aſſyrie.*

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(1)	6	25	(2)	57	7	(3) both is not ex	

The ſource of the prepoſſeſſions of childhood is the
ſource, f. *préjugé*, m. *enfance*, f. (a)
ame as *that* of manhood.
même que âge, m. *viril.*

The practice of (1) ſuicide cannot be juſti-
pratique, f. *ſuicide*, m. *ne pouvoir* (a. irr.)
ied by any principle, except *that* of (1) atheiſm.
excepté athéiſme.

Truth is the object of ſciences; | what is fair and
Vrai, m. *objet ſciences*; *le beau &*
ood | is *that* of arts.
le bon

Mildneſs is | as much | uſeful to *thoſe who* have the
douceur, f. (a) *également utile* (a)
ight of commanding, | as | to *thoſe who* ought to
droit, m. *commander*, *et* *devoir* (a)
obey.
obéir.

It is better to reſtrain our natural generoſity,
valoir (a. irr.) *mieux contraindre* ——*rel* (2) ——*té*, f.
than to fall into ſuch (5) a ſituation as to want *that*
que de tomber (3) f. *où nous ayons beſoin de*
of others.

If (1) afflictions are (4) chaſtiſements of heaven, is it
(1) *ciel*, m. *doit on*
a wonder if the number of the afflicted is ſo numerous,
s'étonner *affligé* *nombreux*
ſince *that* of the guilty is numberleſs?
puiſque *coupable* *infini.*

The foible of (1) young men is pleaſure, the foible
m. *jeune gens*, m. *plaiſir*, m.
of (1) old people is avarice, *that* of the great is vanity,
vielles gens, f. f. *grand* ——*té*,
of (1) common people ſlander, of girls coquetry and the
petit peuple médiſance, f. *fille*
paſſion to get lovers.
f. *de ſe faire des galants.*

Good maſters make (6) good ſervants; the latter
maître, m. *faire* (a. irr.) *domeſtique* *ceux ci*

	Page	Art.		Page	Art.		Page	Art.
(1)	56	1	(3)	6	7	(5)	ſuch is not expreſſed.	
(2)	73	7	(4)	56	2	(6)	73	

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are scarce, because the former are not common.
rare, parceque ceux là

3. Thetis carried Achilles her (1) son, into hell to
Thétis porter (c) *aux enfer pour*
dip (2) him in the Styx, *which* rendered (2) him invulne-
plonger Stix, m. *rendre* (c) *invulne-*
rable all over his body, except on the heel, which she held
rable par tout au talon tenir (b)
in (3) dipping (2) him.

Pope Leo X. and Francis I. king of France made
Pape Léon François se faire (c.irr.)
each other a fine present by their agreement; but the *latter*
chacun le concordat; celui ci
asked (4) what he could take and *the first* ob-
demander (c) *pouvoir* (b.irr.) *prendre* celui-là *ob-*
tained (4) what he could not ask.
tenir (c. irr.) *pouvoir* (b. irr.) *demander.*

4. *He that* never was | acquainted with | adversity
avoir (a) *éprouver* (i)
says Seneca, has seen the world but on one
dire (a. irr.) *Sénéque voir* (i.irr.) *que de*
side, and | is ignorant of | half the scenes of nature.
côté, m. *ignorer* (a) *moitié*, f. *des* f.

They that laugh at every thing, and *they that* fret
se moquer (a) *de tout s'inquiéter*
at every thing, are fools alike.
de tout également.

He that overcomes his passions, conquers his
surmonter (a) *conquérir* (a. irr.)
greatest enemies.

He that makes others fear him, has reason
se faire (a. irr.) *craindre des autres*
fear (2) them.

Fortune (5) is never more deceitful than when she
f. *trompeur* (6) *quand*
seems most to favour. *He that* is Crœsus to-day, will
sembler (a) *nous favoriser*
be Codrus to-morrow.

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(1)	92	4	(3)	6	27	(5)	56
(2)	82	11	(4)	98	7	(6)	9

He who does not consult his (1) reason in his (1)
———*ter* (a) f.
easures, has no right to expect any help from
droit, m. *de attendre aucun secours*, m. *en*
in his (1) troubles.
2) *peine*, f.

Happy, exclaimed Denis the younger, after hav-
Heureux, *s'écrier* (b) *jeune*, *après*, m. (3)
g been driven out of Syracuse, happy are *those who*,
chasser (i)
om infancy, have been accustomed to (4) misfortune.
lès (4) *enfance*, f. *accoutumer* (i) *malheur*, m.

The general who attacks has his choice, but *he who*
attaquer (a) (a) *choix*, m.
ts himself be attacked does not know on what
laisse *attaquer* *savoir* (a. irr.) *de quel*
le he is to be attacked.
é, m. *sera*

Those who have invented the art of (3) writing, have
écrire,
und the means of (3) establishing the intercourse
uver (i) *moyens*, m, *établir* *commerce*, m.
friendship, in the absence of the objects which (5) have
amitié f. *en* f.
duced it.
duire (i) *la* (2)

He is truly a good man, *who* has a natural
elui-là *véritablement* *homme de bien* *naturel* (6)
horrence of (4) vice, and love for virtue.
rreur, f. m. *amour*, m. (4) *vertu*, f.

He gets a double victory *who* knows
elui-là *remporter* (a) *victoire*, f. *savoir*, (a. irr.)
w to overcome himself after he has overcome his
se vaincre *après* (3) *vaincre* (i. irr.)
iemy.

To keep acquaintance with | vicious people | *is* to au-
vivre familièrement *vicieux* (a) *au-*
horize (4) vice.
riser m.

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(1)	92	4	(3)	6	27	(5)	103	1
(2)	82	13	(4)	56	1	(6)	73	1

It is from (1) good (2) or bad education, that depends
Ce f. *que dépendre* (a)
always the happineſs or (3) misfortune of our life.
toujours bonheur, m. *malheur*, m. *vie*, f.

6. We ought to encourage *their* endeavours, *who* apply
On devoir (a) *encourager effort*, m. *s'appliquer*
themſelves to (1) arts and (3) ſciences.
(a) m. f.

7. Beauty is *what* pleaſes.
Beauté, f. *plaire*, (a. irr.)
It is difficult for men not to hate a little *what*
Il que les haïr (a. irr.)
they fear much.
craindre (a) *beaucoup*.

A coquette does not want to be (4) beloved; all ſhe
coquette, f. *ne ſe ſoucier* (a) *pas de aimer* (i) *tout ce*
aims at *is* to appear lovely, and to paſs for a
qu'elle déſirer (a) de *être trouvée aimable paſſer*
beauty. *What* predominates in her is vanity and (2)
belle dominer (a) (1) *vanité*, f.
levity:
légéreté, f.

What renders men ſo miſerable, *is* their (5) pride and
rendre (a) *orgueil*, m.
their cupidity.
avidité, f.

8. *What* coſt little is too dear, when it is of
coûter (a) *peu trop cher, quand cela ne être* (a)
no uſe.
de aucun uſage.

What Seneca ſays is true, that (1) anger is madneſs.
Séneque dire (a. irr.) *vrai que colère*, f. *aliénation d'eſprit*

9. I hope that *this* will pleaſe (6) you.
eſpérer (a) *que vous plaire* (d)
I like *that*, becauſe the ſentences are ſhort, and
aimer (a) *phraſe*, f. *court*
inſtructive.
——*tif* (3)

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(1)	56	1	(3)	59	21	(5)	11	
(2)	73	6	(4)	59	4	(6)	82	11

SECTION IV.

RELATIVE PRONOUNS.

1. THE relative pronoun *qui* is the nominative, and *que* the accuſative, in ſpeaking of all ſorts of objects; as: the ſtone which is here, *la pierre* qui *eſt ici*; the houſe that you ſee, *la maiſon* que *vous voyez*.

Except that *qui* is uſed even in the accuſative inſtead of *que*, when it ſignifies what perſon; as: *je ſais* qui *vous amez*, I know whom you love, or the perſon whom you love; and when it is governed by prepoſitions; as: *en qui, ſur qui, avec qui*, &c. In this laſt caſe *lequel*, &c. may likewiſe be uſed.

2. *Dont* is the ſecond ſtate for *of whom, of which, whoſe*, ſee page 12.

When *qui* is in the ſecond or third caſe, or comes after any prepoſition whatever, it is applied only to perſons or objects uſed as perſons.

Therefore it would be a fault to ſay, *c'eſt la maiſon* de qui *je vous ai parlé*, it is the houſe of which I have ſpoken to you. In this caſe we make uſe of *duquel, de laquelle*, &c. or *dont*, which is uſed equally for all objects, and often more properly than *de qui*, or *duquel, de laquelle*, &c. as: *c'eſt la maiſon* dont *je vous ai parlé*.

3. *A qui* is ſometimes uſed in ſpeaking of animate objects, though they are not perſons, or objects uſed as perſons; but, as we can never err by making uſe of *auquel, à laquelle*, &c. I would adviſe to do ſo.

4. Whom, which, that, though not expreſſed in Engliſh, muſt always be expreſſed in French by *qui* or *que*; as: the man you ſee, *l'homme* que *vous voyez*.

5 *Lequel, laquelle*, &c. are to be uſed inſtead of *qui*, 1ſt, when *qui* is equivocal: 2dly. when the relative pronoun is in the ſecond caſe after a ſubſtantive; as, a courier has been ſent to court, at whoſe return . . . *on a envoyé un courier à la cour, au retour* duquel . . . 3dly, when the relative pronoun expreſſes a choice; as, which will you ſee? lequel, *or* laquelle, *voulez vous voir?*

Speaking of things, in which, in what, to which, at which, at what, in the ſenſe of where, or wherein, are rendered into French by *où* inſtead of *dans lequel, laquelle*, &c. as, the houſe in which or where he lives, *la maiſon* où *il demeure*; the end at which, or whereat, he aims, *le but* où *il tend*. From which, from what, are rendered by d'*où* inſtead of *duquel, laquelle*, &c. as, the country from which I come, *le pays* d'où *je viens*. Through which, by which, are rendered by *par où*, or *par lequel*, &c.

7. The relative pronoun *quoi* is uſed only in ſpeaking of inanimate objects. It may be uſed in the the third caſe inſtead of *auquel, à laquelle*, &c. as, it is a reaſon which I did not think of; *c'eſt une raiſon à* quoi *je* ne penſois pas.

However, in moſt circumſtances *auquel, à laquelle*, &c. are uſed with more propriety.

8. *A quoi* muſt always be uſed when it has for its antecedent *ce* and the verb *être*, or *rien*, and is followed by a noun or verb governing the third caſe; as, it is to that I apply myſelf, *c'eſt* à quoi *je m'applique*; there is nothing which I am not diſpoſed to, *il n'y a rien* à quoi *je ne ſois diſpoſé*.

9. *De quoi* is uſed when it follows immediately *ce* and the verb *être*, and is followed by a noun or a verb governing the ſecond caſe; as, it is that I complain of, *c'eſt* de quoi *je me plains*. But, after *rien*, we make uſe of *dont*; at leaſt it is a great deal better; as, there is nothing in the world of which God is not the author, *il n'y a* rien *au monde* dont *Dieu ne ſoit l'auteur*.

10. *Quoi* may likewiſe be uſed inſtead of *lequel, laquelle*, &c. after prepoſitions governing it, ſuch as *ſur, en, après, avec*, &c. as, the reaſon I rely upon, *la raiſon* ſur quoi *je me fonde*.

11. *Que* is uſed inſtead of *de qui* and *à qui*. It happens not only when there comes immediately before it the ſecond or third caſe of a perſonal pronoun, but likewiſe after any other noun, when the ſentence begins with *ce* and *être*; as, it is to you that I ſpeak, *c'eſt à vous* que *je parle*; it is to happineſs that I aſpire, *c'eſt au bonheur* que *j'aſpire*; it is from the public, that I expect the approbation *c'eſt du public* que *j'attends l'approbation*.

The true mark to know it, is when *que* has the ſignification of *that*, as you may ſee by the foregoing examples; by this rule there is no danger of being miſtaken. Hence it may appear, that in ſuch caſes *que* is to be looked upon as a conjunction, rather than a relative pronoun.

EXERCISES *upon* RELATIVE PRONOUNS.

1. | Synonimous terms | are ſeveral words or phraſes
Synonyme, m. (1) *pluſieurs*, m. *mot*, m. *phraſe*, f.
which ſignify the ſame thing.
ſignifier (a) *même choſe*, f.

Cicero was one of (2) thoſe *who* were (3) ſacrificed to the
Cicéron (c) (c) *ſacrifier* (i)
vengeance of the triumvirs.
f.

Nero cauſed the Chriſtians to be accuſed of ſet-
Néron faire (c. irr.) *accuſer les Chrétiens* em-
ting Rome on fire | *which* he ordered to be | done
braſement de Rome *avoir* (b) *faire* (i. irr.)
himſelf.
faire lui même.

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(1)	56	1		(2)	98	4		(3)	59	4

In the games *which* Titus gave once (1) to the Roman
jeux *donner* (c) *Romain* (2)
people, he ſpent eighty millions.
peuple, m. *dépenſer* (c)

A boy *who* is docile to the good advices *which*
jeune homme *avis*, m. qu'on
are given to him will not fail to have merit.
donner (a) (3) *avoir* (d) *infailliblement* (4) *mérite*, m.

Men *who* are created to know and love God
Hommes (a) *créés* (i) *pour connoître*
ought to apply themſelves to ſhun vice, and to
devoir (a) *s'appliquer* *à éviter* m.
practiſe virtue.
pratiquer vertu, f.

Actions *which* have cauſed (4) repentance, muſt be of
repentir, m. *devoir* (a)
great inſtruction.
f.

2. Socrates was inſtructed in eloquence by a wo-
Socrate (c) *inſtruire* (i) *dans éloquence*, f.
man *whoſe* name was Aſpaſia.
dont *nom*, m. (b) *Aſpaſie*.

The Magi and (5) Chaldæans, | the chief *of whom* | was
Mage *Chaldéen* dont *le chef* (b)
Zoroaſter, employed their ſtudies upon magic and (5)
Zoroaſtre, *employer* (b) *étude*, f. *à la magie*, f.
aſtrology, which was in a manner, all the learning of
aſtrologie, f. *cequi* (b) *en quelque façon* *ſcience*, f.
the ancient people of Aſia.
ancien peuple, m. *d'Aſie*.

Apollo killed the Cyclops *who* had forged the thun-
Apollon tuer (c) *Cyclope* (b) *forger* (i) *fou-*
derbolt *with which* Hyppolytus was ſtruck.
dre, m. *Hyppolite* (c) *frapper* (i)

Henry the Fourth | looked upon | the good education
Henri (6) *Quatre regarder* (b) *éducation*, f.
of youth as a thing *on which* depends the fe-
jeuneſſe, f. *comme choſe*, f. *dépendre* (a) *fé-*

	Page	Art.		Page	Art.		Page	Art.
(1)	18		(3)	82	11	(5)	59	21
(2)	73	7	(4)	56	2	(6)	73	5

licity of kingdoms and people.
licité, f. (1) *royaume*, m. (1) *peuples*.

Ignorance is a diſhonour to mankind, and, in a manner
deſhonneur, m. *humanité*, f. *d'une façon*
reduces men below the beaſts, *whoſe* (1) ignorance is the
réduire (a) *au deſſous des bête*, f.
conſequence of their nature, and not the effect of neglect
ſuite, f. *non pas* *négligence*, f. (1)
and (1) indifference.

Ariadne, the daughter of king Minos gave a ſmall
donner (c)
thread to Theſeus, by means *of which* he went out of
filet, m. *Théſée*, *moyen*, m. *ſortir* (c)
the labyrinth, after having killed the minotaur.
labyrinthe, m. (2) *tuer* (i) *minotaure*, m.

Charon | according to | the ancient poets, was the fer-
ſuivant (b) *bat-*
ryman of hell; he indifferently received all ſorts of
telier, m. (1) *enfer*, m. *indifféremment* (3) *recevoir* (b) *ſorte*, f.
perſons into (4) his bark; thoſe, however, *whoſe* bodies
barque, f. *ceux cependant*,
were not buried, waited a hundred years on the ſhore,
(b) *enſevelis attendre* (b) *rivage*, m.
before they were admitted among the number of paſſengers.
avant que d'être admettre (i.irr.) *au* *paſſager*.

Lying is a vice *for which* you cannot have | too
Menſonge, m. m. *pouvoir* (a.irr.)
much | horror.
trop de horreur, f.

3. When Mahomet II. took Conſtantinople (5) in
Quand *prendre* (c.irr.) *en*
1433, all the Greeks who cultivated the arts | took
Grec *cultiver* (b) *arts*, m. *ſe*
refuge | in Italy; they were received into the
réfugier (c) (5) *Italie*; (c) *accueillir* (i. irr.) *par*
houſes of Medecis, Eſt, and Bentivoglio, *to whom* (6) Italy
maiſon, f.
| is indebted for | its (4) politeneſs and glory.
devoir (a) *politeſſe*, f. *gloire*, f.

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(1)	56	1	(3)	59	5	(5)	6	14
(2)	6	2	(4)	92	4	(6)	56	3

One ought | to chooſe well the friend, *to whom* he
Il faut *choiſir* *ami*, m. *on*
intends to give his (1) confidence.
vouloir (a. irr.) *donner* *confiance*, f.

Let us render ourſelves able to fulfil the duties of
rendre (k) *capable de remplir* *devoir*, m.
the ſituation *to which* God deſtines (2) us.
état, m. *Dieu*, m. *deſtiner* (a)

Take care *whom* you truſt.
Prendre (k) *garde à* *ſe fier* (a)

Take care *to whom* and of whom you ſpeak.
parler (a)

4. Intereſt has its ſource in the unbounded love (4) we have
m. f. *déréglé* (3) *que*
for ourſelves.

The too great value (4) we put upon ourſelves is com-
eſtime, f. *avoir* (a) *de*
monly puniſhed by an univerſal (3) contempt.
mépris, m.

We muſt early prepare ourſelves to aban-
devoir (a) *de bonne heure* *ſe préparer* *à*
don to fortune, all the advantages (4) we have received
f. *bien*, m. *recevoir* (i)
from her, ſo that we may not be ſurpriſed when ſhe takes
afin que *ne être* (a) *pas* *oter* (d)
them away from us.
(5) *les* (2) *nous*

Thoſe who complain of the pains (4) they ſuffer
ſe plaindre (a) *mal*, m. *ſouffrir* (a. irr.)
forget thoſe (4) they have occaſioned.
oublier (a) *faire*, (i. irr.)

5. It is ſaid that Cromwell had fifty chambers, and that his
On dit (b)
beſt friends never knew in *which* he | uſed to lie.
jamais (6) *ſavoir* (b) *coucher* (b)

Philip ſaid to his ſon Alexander, on giving him (2)
Philippe *dire* (c) *Alexandre*, *en* *donner* (h)

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(1)	92	4	(3)	73	7	(5)	82	13
(2)	82	11	(4)	103	4	(6)	59	5

Ariſtotle for his preceptor, Learn under ſo good a maſter
Ariſtote *précepteur*, *Apprenez* *ſous un ſi*
to avoid the faults into *which* I have fallen.
à éviter *faute*, f. *être* (a) *tomber* (i)

The canal of Languedoc runs over a river, over
m. *paſſer* (a) *par deſſus* *rivière*, f. *ſur*
which a bridge is built in the form of an aqueduct,
pont, m. *contruire* (i) *en* (1) *forme* *aquéduc*,
under *which* the river continues its (2) courſe.
par deſſous *cours*, m.

6. The world is a ſtage *upon which* (3) men always
monde, m. *theatre*, m. où
maſked are playing upon one another.
maſqué *ſe jouer* (a) *les uns des autres*.

The allies of Rome, aſhamed to acknowledge as their
allié *honteux* (4) *reconnoître*
head a city *from which* liberty ſeemed baniſhed
maîtreſſe ville, f. (3) *liberté*, f. *paroître* (b) *banni*
for ever, began to ſhake off a yoke which
pour toujours, *commencer* (c) *ſecouer* *joug*, m.
they bore with pain.
porter (b) *peine*, f.

Coriolanus came to beſiege Rome, *whence* he had
Coriolan *venir* (c. irr.) *aſſiéger* (b)
been baniſhed.
(i) *bannir* (i)

Of all kinds | of literary performances | there is only
genre, m. *d'écrire* *il n'y avoir* (a) *que*
the comic *in which* trivial (5) expreſſions may find
f. *pouvoir* (e. irr.) *trouver*
a place.
f.

7. The thing *which* the covetous leaſt think of, is to
avare, m. *le moins* (6) *penſer* (a) *de*
ſuccour the poor; his cheſt is the object in *which* he
ſecourir *coffre fort*, m. m. *en*
places all his pleaſure.
mettre (a. irr.) *plaiſir*, m.

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(1)	58	16	(3)	56	1	(5)	73	7
(2)	92	4	(4)	73	8	(6)	59	5

. The diſeaſes of the ſoul are the moſt dangerous; we
maladie, f. *ame*, f. *dangereux* (1)
ıould endeavour to cure them; it is, however, *that*
evoir (f) *travailler à guérir* *cependant*
vhich we little think of.
ne penſons gueres.

What avails knowledge without (2) virtue?
à quoi *ſervir* (a) (2) *ſcience*, f.
He (3) who did not know what to apply him-
avoir (a) *ſavoir* (i. irr.) *s'appliquer*
elf to during his (4) youth, does not know *what* to do
pendant *jeuneſſe*, f. *s'occuper à*
a his (4) old age.
vieilleſſe, f.

. After the exiſtence of God, there is nothing *of which*
il n'y avoir (a)
doubt leſs than the immortality of the ſoul.
douter (a) *moins* ——*té* *ame*, f.

o. With (5) prodigality you will be generous during ſix months
——*té*, f. *être* (d) *pendant* *mois*, m.
fter *which* you cannot be ſo any longer; with a good eco-
près *ne pouvoir* (d. irr.) *plus l'être* *ſage éco-*
omy you may be generous all your | life time. |
omie, f. *pouvoir* (a. irr.) *vie*, f.

1. *It is* in God *that* we ought to put our hopes.
c'eſt *devoir* (a) *mettre* *eſpérance*, f.

It is from good or bad education *that* depends
mauvais - f. *dépendre* (a)
lmoſt always the happineſs or the misfortune of life.
reſque toujours *bonheur*, m. *malheur*, m. *vie*, f. (2)

It is to a wiſe and experienced friend *that* we ought to
éclairé (6) *ami*, m. *devoir* (a)
ive ſome authority, and ſome power upon our mind.
quelque ——*té*, f. *pouvoir*, m. *eſprit*, m.

It is to the king and parliament *that* belongs the right
appartenir (a. irr.) *droit*, m.
f enacting laws.
le faire *loi*, f.

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SECTION V.

INTERROGATIVE PRONOUNS.

1. *Que*, as an interrogative is applied only to things, and *qui*, when perſons are ſpoken of; as: what do you ſay? que *dites-vous?* whom do you look for? qui *cherchez-vous?* Both are uſed in all their caſes as above.

2. *Quoi*, interrogative, is uſed after a prepoſition, or after the particle *de* or *à*; as: what are you grounded upon? ſur quoi *vous fondez-vous?* about what do you buſy yourſelf? de quoi *vous mêlez-vous?*

3. If *quoi* be not immediately followed by a verb, it may be ſometimes uſed in the firſt caſe; as, what is there greater? quoi *de plus grand?* It ſometimes only expreſſes an emotion of the mind; as, how! you are angry! quoi, *vous êtes fâché!*

4. *Quel, quelle*, &c. are ſaid of perſons and things.

It is to be obſerved, that *quel* is always followed by its ſubſtantive; as, what man is it? quel *homme eſt-ce?* Except when the noun was expreſſed before; as, this is my opinion; what is yours? *voilà mon ſentiment*; quel *eſt le vôtre?*

5. *Lequel*, &c. is alſo ſaid of perſons and things; it is always followed by a genitive expreſſed, or underſtood; as: which of the two will you have? lequel *des deux voulez-vous? Quel* anſwers to *what*; *lequel*, to *which*.

6. *Whoſe*, ſignifying *to whom* a thing belongs, is tranſlated into French by the dative, *à qui*; as: *whoſe* houſe is that? à qui *eſt cette maiſon?*

EXERCISES *upon* INTERROGATIVE PRONOUNS.

Who divided the Roman empire among themſelves after the death of Cæſar? Cæſar Octavianus, Mark Antony, and Lepidus. *Who* was the moſt beautiful woman of that age? Cleopatra; ſhe married Mark Antony. What was the cauſe of their ruin? Cleopatra ſtirred him up to

partager (c) *Romain* m. *entre* *Céſar? Céſar Octavien, Marc Antoine,* (b) *beau* (1) *femme*, f. *tems là? Cléopatre*; *épouſer* (c) (c) f. *l'exciter* (c) *à*

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make war againſt Cæſar Octavianus; but he was de-
(c) *dé-*
feated near the promontory of Actium. *Who* was
faire (a. irr.) (1) *promontoire*, m. (b)
Cleopatra? She was queen of Egypt, daughter of Ptolemy,
(b) *Ægypte*, *Ptolomée*,
the (2) laſt king of Egypt.

2. *What* avail riches without health? (3)
ſervir (a. irr.) *richeſſes*.

3. *What* can be more agreeable to parents than (3) vir-
de *plus* *agréable* *pour*
tuous and well brought-up children?
bien *élevé* (4) *enfant*, m.

4. *Who* is the man that can be certain of con-
pouvoir, (a. irr.)
ſtant (4) happineſs.
bonheur, m.

What man can ſay that he knows himſelf.
pouvoir (a. irr.) *dire* *ſe connoître* (a)

What misfortune can we fear after we have
infortune, f. *pouvoir* (i. irr.) *craindre* (5) *avoir*
loſt every thing?
perdre (i)

5. You have read Telemachus and (6) Jeruſalem Delivered,
(a) *lire* (i) f. *délivrer* (i).
which of thoſe two poems do you prefer?
poëme, m. *aimer* *mieux*.

6. *Whoſe* are now the marbles of Arundel?
à préſent *marbre*

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SECTION VI.

INDEFINITE *or* INDETERMINATE PRONOUNS.

1. *Pas un, aucun, nul,* are three negative pronouns, having the ſignification of no perſon or no thing, and require the particle *ne* before the verb; as, nobody ſpoke of it; aucun, *or* pas un, *or* nul *n'en a parlé*; nobody knows it; aucun, *or* pas un, *or* nul *ne le ſait.*

Nul is never uſed in an interrogation, or with a negation before it; for we do not ſay, nul *ne le ſait il?*

2. *Aucun* is ſometimes uſed without a negation, in phraſes of interrogation or doubt. In ſuch a caſe it may be rendered by *quelqu'un*; as, of all thoſe who know my reaſons, is there any one who has blamed me? *de tous ceux qui ſavent mes raiſons, y en a-t-il* aucun *qui m'ait blâmé?*

3. When *aucun* and *nul* are followed by a ſecond caſe, or a ſubſtantive either expreſſed or underſtood, they muſt be in the ſame gender as that ſecond caſe or ſubſtantive, but not in the ſame number; as none of them has been there, *aucun d'eux*, ſpeaking of men, or *aucune d'elles*, ſpeaking of women, *n'y a été.* Theſe three pronouns uſed as pronouns, have no plural.

4. *Nul* and *aucun* are ſometimes to be looked upon as adjectives; this happens, when they are joined to a ſubſtantive; as, he yields to no reaſon, *il ne ſe rend à* aucune *raiſon;* ſhe has no pleaſure, *elle n'a* aucun *plaiſir. Nul* may likewiſe be uſed, but *aucun* in ſuch a caſe is a great deal better.

5. *Nul* is alſo a law-term, ſignifying void; in ſuch a caſe it has a plural, if the noun be in the plural; as, the proceedings are void, *les procédures ſont* nulles.

6. *Chacun, chaque,* ſignify every perſon or thing, have no plural, are indifferently applied to perſons and things, and follow the gender of the noun to which they are joined, or relate; as, each of theſe women has ſeen it, chacune *de ces deux femmes l'a vu.*

Every one, every body, each, are expreſſed in French by *chacun,* without being joined to a ſubſtantive which is always underſtood; as, *every one* has his proper manner of thinking; *chacun* a ſa manière particulière de penſer.

Every is expreſſed by *chaque,* which is joined to a ſubſtantive which is ſeldom underſtood; as, every ſcience has its principles; *chaque* ſcience a ſes principes.

Obſ. If the noun be a collective one, and cannot be divided by one or two, *chacun* is put in the maſculine gender, though the collective noun be feminine; as, the Commons withdrew, each of them to their own home; *les communes ſe retirèrent,* chacun *chez ſoi.*

N. B. Cuſtom does not allow to ſay *un* chacun, inſtead of *chacun.*

7. *Perſonne* ſignifies *nobody*, has no plural, is always of the maſculine gender, and attended by the particle *ne* before the verb; as, nobody ſaw it, *perſonne ne* l'a vu.

8. When *perſonne* ſignifies any body, and is not preceded by an adverb of denial; ſuch as, *not*, *never*, &c. the particle *ne* muſt be admitted; as, did ever any body find the philoſopher's ſtone? *perſonne* a-t-il jamais trouvé *la* pierre philoſophale? This way of ſpeaking inſinuates that you do not believe the thing concerning which you enquire. Take notice not to confound this pronoun with the noun ſubſtantive: a perſon, *une perſonne*, the perſon, *la perſonne*, which is always feminine.

9. *Tout* has many ſignifications: it ſometimes ſignifies *all*, *every*, or *the whole*. When it is joined to a ſubſtantive, it requires the definite article before the following noun, notwithſtanding its having before it *de* or *à*; as, the whole houſe, *toute la* maiſon; of the whole houſe, de *toute la* maiſon; to the whole houſe, *à toute la* maiſon.

10. The pronoun *tout*, uſed by itſelf, is always put in the maſculine ſingular; as, every thing almoſt is uncertain in the world, preſque *tout* eſt incertain dans le monde. Sometimes it has the ſignification of *chaque*; as, every day, *tous* les jours; every moment, à *tout* moment, &c. But we ſay, a *chaque inſtant*, *à chaque minute*, every inſtant, every minute.

11. *Tout* ſometimes ſignifies *although*, followed by a word denoting the quality, office, dignity, trade, calling, circumſtance, &c. of the ſubject; in ſuch a caſe, the word denoting ſuch quality, &c. which is placed after the verb in Engliſh, muſt be placed in French immediately after *tout*, and the word denoting ſuch quality muſt be followed by *que*; as, though he be learned he miſtakes ſometimes; *tout* ſavant *qu'il* eſt *il* ſe trompe quelquefois. When *tout* is rendered by *bien que*, or *quoique*, the verb muſt be put in the ſubjunctive; as, *bien que*, or *quoiqu'il*, ſoit *ſavant*, &c.

12. When the word which is after the verb does not denote the quality of the ſubject, then for all, or although, muſt be rendered into French by *bien que*, or *quoique*; as, *although* you make uſe of his phyſician, *bien que*, or *quoique*, vous vous ſerviez de ſon médecin.

13. *Tout*, in the ſenſe of *although*, is indeclinable, except before a noun feminine beginning with a conſonant.

14. When *rien* ſignifies *nothing*, or *not any thing*, the particle *ne* muſt be placed before the verb; as, I have ſeen *not hing* prettier; je n'ai *rien* vu de plus beau.

15. But when it ſignifies *any thing*, and is not preceded by an adverb of denial, the particle *ne* is omitted; as, have you ever ſeen *any thing* ſo beautiful? avez-vous jamais *rien* vu de ſi beau.

16. *Pluſieurs* ſignifies *many* or *ſeveral*. It is always plural; as, *ſeveral* have believed that the world was eternal, *pluſieurs* ont cru le monde éternel. It is ſometimes an adjective; as *many* friends, *pluſieurs* amis. It is declined with the indefinite articles *de* and *à*.

17. *Autre*, other, is ſometimes an adjective; as, another book, *un autre* livre: ſometimes a ſubſtantive, when it is preceded by *en*, to which it hath a relation; as, j'*en* connois un *autre*, I know *another*; ſometimes a pronoun;

as, *another* than you, un *autre* que vous.—*Autrui*, one's neighbour, others, or other people, is uſed only in the ſecond and third caſes; as, of others, to others, *d'autrui*, *à autrui*.—*Ni l'un ni l'autre*, neither the one nor the other, will have the verb in the ſingular, if the verb comes after it; as, *ni l'un ni l'autre* n'en *ſait* la raiſon, *neither the one, nor the other*, knows the reaſon of it; and in the plural, if it comes before; as, ils n'en *ſavent* la raiſon *ni l'un ni l'autre*.—*L'un l'autre* one the other, one another, is uſed to expreſs the mutual action of two objects on each other, and conſequently it is always reciprocal; as, they love one another; ils s'aiment *l'un l'autre*. The firſt is always in the firſt caſe.—*L'un & l'autre*, one and the other, or both, has a different meaning; it ſignifies the union of two objects already mentioned; as, *both* are in the wrong; ils ont tort *l'un & l'autre*, or *l'un & l'autre* ont tort; it always governs the plural. Both of theſe two words are declined with the definite article.

Take notice, that *l'un l'autre*, comes always after the verb; *ni l'un ni l'autre*, and *l'un & l'autre*, in the firſt caſe, go indifferently before or after, with this difference, that, when they are put after, the perſonal pronoun goes always before the verb, though not expreſſed in Engliſh; and, when they are before the verb, the perſonal pronoun is omitted though expreſſed in Engliſh; as, they are *both* in the wrong, or *both* are in the wrong, *ils* ont tort *l'un & l'autre*, or *l'un & l'autre ont tort*.

18. *Quelque*, ſome, ſignifies in the ſingular, that the object is taken indeterminately; as, he is always reading ſome good book, il lit toujours *quelque* bon livre. In the plural, it expreſſes an indeterminate number of objects; as, he is addicted to *ſome* vices, il eſt adonné à *quelques* vices.

19. Sometimes *quelque* ſignifies not the indeterminate number, but the indeterminate quality or quantity of things, and anſwers the Engliſh expreſſions, *whatever*, *whatſoever*, *although*, *though*, *with ever ſo much*, &c. as, *although* they are learned, *quelque* ſavans qu'ils ſoient. *Quelque*, taken in this ſenſe, has no plural before adjectives, unleſs they be immediately followed by their ſubſtantive; as, *though* they ſeem *ever ſo* rich, *quelque* riches qu'ils paroiſſent; *though* he has done *ever ſo* fine actions, *quelques* belles actions qu'ils ait faites.

Obſerve, that *quelque* in this caſe is always followed by *que* or *qui*, which governs the following verb in the ſubjunctive mood.

20. When, *whatever*, &c. ſignifying *quelque* in French, is followed immediately by a verb, or by a firſt caſe of a perſonal pronoun, it muſt be ſeparated into two words, and then *quel* has both numbers and genders, and *que* or *qui* is not repeated in the following part of the ſentence; as, *whatever* his intentions are, *quelles que* ſoient ſes intentions; *whatever* I am, *quel que* je ſois; *whatever* they may be, (ſpeaking of women) *quelles qu'elles* puiſſent être.

21. *Quelqu'un*, in the ſenſe of *ſomebody*, or *any body*, is uſed in all its caſes, in the ſingular maſculine only; as, *ſomebody* has told it to me; *quelqu'un* me l'a dit. I know it from *ſomebody*, je le ſais de *quelqu'un*. However *quelques-uns*, is uſed as the nominative of the verb; as, ſome perſons have ſaid it; *quelques-uns* l'ont dit. In the other caſes we make uſe of *quelques perſonnes*, and not *quelques-uns*.

22. *Quelqu'un* ſometimes ſignifies an indeterminate part of a number, and is then joined with the ſecond caſe of ſome other noun expreſſed, or ſufficiently underſtood; or with the particle *en* inſtead of the ſecond caſe; in this

ſenſe, *quelqu'un* is uſed in all the genders, numbers, and caſes; as, has *any* of theſe gentlemen heard any thing of it? *quelqu'un*, or *quelques-uns*, de ces Meſſieurs *en* auroit il, *or* auroient-ils, entendu parler? There are fine flowers, give me *ſome*; voila de belles fleurs, donnez m'*en quelques-unes*.

23. When, *whatever*, or *whatſoever*, has no relation either to an adjective or ſubſtantive; it muſt be rendered by *quoi que*, *tout ce qui*, *tout ce que*, as, *whatever* happens, *quoi quil* arrive; *whatever* you pleaſe, *tout ce qu'il* vous plaira.—*Quoi que* is uſed only in the firſt caſe, whereas *tout ce qui*, *tout ce que*, are uſed in all their caſes. Obſerve, that *quoi que ce ſoit* (whatever or whatſoever it may be) is likewiſe uſed in all its caſes; as, *of whatever* he may ſpeak, *de quoi que ce ſoit* qu'il parle; *to whatſoever* he may apply himſelf; *à quoi que ce ſoit* qu'il s'applique; this laſt pronoun, when followed by a verb, requires that verb in the ſubjunctive mood with *que* before it, as may be ſeen by the foregoing example.

Quoi que ce ſoit, in a ſentence with the particle *ne* before the verb, ſignifies *nothing at all*, or *nothing whatever*; as, he talks of *nothing whatever*; il ne parle de *quoi que ce ſoit*.

24. *Qui que ce ſoit*, whoever, or what perſon ſoever, is uſed in all caſes; as, *from whomſoever* he may have learned it, *de qui que ce ſoit* qu'il l'ait apris: *whomſoever* he may addreſs himſelf to; *à qui que ce ſoit*, qu'il s'adreſſe. When this pronoun belongs to a ſentence wherein *ne* precedes the verb, it ſtands for *nobody whatever*; as, I ſhall ſpeak of it to *nobody whatever*, je *n'*en parlerai *à qui que ce ſoit*. Hence it appears, that *quoi que ce ſoit* is uſed for things only, and *Qui que ce ſoit* for perſons.

25. *Qui que ce ſoit*, in the ſenſe of *quiconque*, whoever, or what perſon ſoever, muſt always be followed by *il*, *elle*, &c. or *qui* and ſometimes by both; as, whoſoever it may be, he will be diſcovered, qui que ce ſoit, *il ſera découvert*; whoſoever deceives me, ſhall be diſcovered, qui que ce ſoit *qui me trompe*, il *ſera découvert*; but after *quiconque*, *il* and *qui* are omitted; as, quiconque *me trompera*, *ſera découvert* and not il *ſera*, &c.

26. *Même* is ſometimes an adjective; as, the *ſame* author, le *même* auteur: ſometimes it anſwers to *ſelf* in Engliſh; as, *myſelf*, moi-*même*: in theſe two ſenſes it has a plural*: ſometimes it anſwers to *even* in Engliſh; as, *even* this book, ce livre *même*.

27. *Je ne ſais qui*, I do not know who, is uſed in all its caſes in the ſingular only for perſons, *Je ne ſais quoi*, I do not know what, is uſed in all its caſes for things only in the ſingular. *Je ne ſais quel*, is uſed in all its numbers, caſes and genders, ſpeaking of perſons or things, and is always followed by a ſubſtantive.

28. *One*, *they*, *we*, *people*, *men*, *a body*, &c. are oftentimes rendered by *on*; as *they*, or *people*, talk, *on* parle; may a body know? peut-*on* ſavoir? Sometimes *on* ſignifies *it*: in this caſe, the verb, which is in Engliſh in the paſſive voice, muſt be changed in French into the active; as, it is hoped, *on eſpère*; it was ſaid, *on diſoit*. Moreover, as the paſſive voice is ſeldom uſed in French, in ſuch a caſe the noun, or pronoun, which is the ſubject of the paſſive verb in Engliſh, muſt be made the object of the verb in the French, and the paſſive verb muſt

* See rule 22, of the perſonal pronouns, page 84.

be changed into the active, and put in the ſame tenſe as in Engliſh; as, great rejoicings have been made this week; *on a fait* cette ſemaine de grandes réjouiſſances, inſtead of de grandes réjouiſſances *ont été faites*.

EXERCISES *upon* INDEFINITE PRONOUNS.

1. Of the great number of friends who ſurround (1) us in
nombre, m. *ami* *environner* (a)
(2) proſperity, there often (3) remains *not one* in adverſity.
proſpérité, f. *il n'en reſter* (a), *adverſité*, f.

No reverſe of fortune ought to alter friendſhip.
contre-tems, m. *devoir* (a) *alterer* (2) *amitié*, f.

Mankind have *no one* certain (4) view in life, they ſuffer
Homme, m. *but*, m. *vie*, f. *ſe laiſſer*
themſelves | to be led aſtray | by a continual levity.
(a) *emporter* (4) *légéreté*, f.

2. I doubt if there is *any* author without faults.
douter (a) *qu'il y avoir* (e) *auteur*, m. *défaut*, m.

Of all the tragic (4) poets, are there *any* above Shakeſpeare.
y en a-t-il au deſſus de

3. Giddy minds begin many things without finiſhing *any*.
les eſprits légers commencer (a) *choſe*, f. *finir*

4. A prejudiced mind ſurrenders to *no* reaſon.
prévenu (4) *eſprit*, m. *ne ſe rendre* (a)

5. In | trials | the leaſt flaw in the indictment renders *void* the whole proſecution.
procès, m. *criminel* *moindre défaut*, m. *forma-lité*, f. *rendre* (a) *tout* (5) *procédure*, f.

6. They took at Rome, the vote of *every* citizen for the election of magiſtrates.
On prendre (b.irr.) *ſuffrage*, m. *citoyen* *pour* *magiſtrat*.

There is, in *every* plant, a certain (6) quality which
Il y a *plante*, f.

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renders it (1) wholesome or hurtful.
rendre (a) *salutaire* *nuisible.*

Self makes himself the center of *every* thing,
moi, m. *se faire* (a.irr.) *centre*, m. *chose*, f.
and each self is the enemy and would be the tyrant
vouloir, (f. irr.)
of all (2) others.

This is an axiom, evident by the very light of
Ce m. *seul lumière*, f.
nature, that God will reward *every* man according
f. *Dieu*, m. *récompenser* (d)
to his works in this life.
oeuvre, f. *vie*, f.

Every man has his (3) ruling passion, it is a necessary
dominant f. *ce* *nécessaire* (4)
consequence of his temper.
f. *tempérament*, m.

The world is a great stage on which *every one*
monde, m. *théatre*, m. *où*
plays his part.
représenter (a) *role*, m.

Every animal knows how (5) to choose its proper
savoir (a, irr.) *choisir* *l'aliment qui*
food.
lui est propre.

Every one has his own manner of thinking and of
propre façon, f. *penser*
acting.
agir.

We ought in *every* thing to refer to our superiors.
devoir (a) *chose*, f. *s'en raporter*

7. He whom *nobody* | can please | is more unhappy than he (6) who pleases nobody.
pouvoir (a. irr.) *plaire à* *malheureux*

How many people, who love *nobody*, and who are
Combien de gens *aimer* (a)

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loved by *nobody*, boaſt, however, of having many
ſe vanter (2) *néanmoins* *beaucoup* (1)
friends.

One is not leſs blameable to truſt *nobody*, than to truſt
de ſe fier à
every body.
tout le monde.

8. Did ever *any body* better know men than La
Avoir (a) *jamais* perſonne *mieux connoître* (i.irr.) *que*
Bruyeſe? Did ever *any body* write more ingeniouſly than La
écrire (i) *naïvement*
Fontaine?

9. *Every* man ſeeks tranquillity, and nobody finds it. (2)
Tout *le monde chercher* (1) *repos*, m. *trouver* (a)

It is impoſſible to provide againſt *all* (3) inconveniences.
de remédier à *inconvenient*, m.

Every moment is dear to him (4) who knows the
Tous *moment*, m. *ſont chers* *connoître* (a.irr.)
value of time.
prix, m. *tems*, m.

If idleneſs is the mother of every vice it may
oiſiveté, f. *tous*, m. *on pouvoir* (a. irr.)
be ſaid alſo, that lazineſs is an enemy to every virtue.
dire *pareſſe*, f.

10. *Every thing* in our heart ought to yield to equity.
coeur, m. *devoir* (2) *céder* *équité*, f.

All things which have only the world for their foun-
cequi ne avoir (a) *que* *monde*, m. *fon-*
dation, periſh and vaniſh with the world.
dement, m. *perir* (2) *s'évanouïr* (a)

In the heat of civil wars, *all* is full of horror and
fort, m. *civile guerre*, f. (a) *plein* (5) *horreur*, f.
blood.
(6) *ſang*, m.

Men of parts neglect nothing, they turn *every thing*
Les gens habiles ne négliger (a) *mettre* (a)
to advantage.
à profit, m.

	Page	Art.		Page	Art.		Page	Art.
(1)	57	11.	(3)	57	7	(5)	73	8
(2)	82	11.	(4)	97	4.	(6)	59	8.

Every man has ſome paſſions, it is the neceſſary conſe-
des *c'eſt* *néceſſaire*
ence of his (1) nature.
f. f.

. Two things *directly* oppoſite prepoſſeſs (2) us, cuſ-
choſe, f tout *contraire* *prévenir*, (a) *cou-*
m and (3) novelty.
ne, f. *nouveauté*, f.

. *Though* ambition be a vice, it is nevertheleſs the
f. (e) m. *néanmoins*
undation of many virtues.
baſe, f.

. The wife, (3) mother, and daughters of Darius, *however*
femme, f. *mère*, f. *fille*, f. tout
licted and dejected they were, could not forbear
affligé *abatu* (b) *pouvoir* (c. irr.) *s'empêcher*
miring Alexander's (4) generoſity.
admirer *généroſité*, f.

.. A traveller often (5) relates things quite otherwiſe than
voyageur *rapporter* (a) tout *autre* *que*
ey are.
être. (a)

. There is *nothing* ſo ridiculous as Engliſh ſung after
Il n'y a *de ſi ridicule que de l'Anglois chanté* *à*
e Italian manner.
l'Italienne

It is dangerous to undertake *any thing* above one's
de entreprendre *audeſſus de ſes*
ength.
orces.

Is there *any thing* more genteel than to give others
y avoir (a) *il* *de plus poli* *de fournir à*
opportunity of diſplaying their parts?
occaſion *développer* *eſprit*, m.

There is *nothing* good of (6) which God is not the author.
ne (e) *auteur*, m.

It is in vain for us to bury ourſelves in obſcurity; *no-*
c'eſt en vain que *s'enfoncer* (a)

	Page	Art.		Page	Art.		Page	Art.
(2)	92	4	(3)	59	21	(5)	59	5
(2)	82	11	(4)	72	1	(6)	103	2

thing protects us (1) against the prosecutions of (2) malignity,
mettre (a. irr.) *à couvert de poursuite*, f. *méchanceté*,
nothing shelters (1) us from the darts of envy.
mettre (a) *à l'abri* *trait*, m. (3) *envie*, f.

The wise man leaves *nothing* to Fortune of (3) what he
laisser (a)
can take away from her, either by reflection, or
pouvoir (a. irr.) *oter* (1) *lui* *ou* *conseil*
by foresight.
prévoyance.

When (5) sacrifices | were offered | to Juno, who pre-
Quand (b) *offrir* (i. irr.) *pré-*
sided over marriage, the gall of the victim | was thrown |
sider (b) *à* m. *fiel*, m. *victime*, f. (b) *jetter* (i)
behind the altar, to shew that *no such thing* ought
autel, m. *pour montrer* rien *de semblable devoir* (b)
to be among married (4) people.
gens, m.

16. *Many* are deceived in endeavouring to deceive others,
tromper (i) *en vouloir* (h. irr.)

Seldom one is successful when he applies himself to
On ne réussit guère *on s'appliquer* (a)
several things at one time.
à la fois.

17. God has not given (1) us (5) hearts to hate one another,
Dieu *donner* (i) *cœur*, m. (6) *haïr* l'un autre,
nor hands to cut *one another's* throats.
ni (5) *main*, f. *couper* l'un à l'autre (2) *gorge*, f.

If the scourge of war be necessary, let us not hate,
fléau, m. *guerre*, f. (a) *nécessaire*, *ne nous haïr* (a. irr.) *pas*
let us not devour *one another* in the midst of peace.
ne nous dévorer (a) *pas* *au milieu*, m. *paix*, f.

The generality of (2) men employ the first part of
la plupart *employer* (a) *partie*, f.
life in making | the remainder of it | miserable.
à rendre l'autre

Solomon and Job | had the clearest ideas of |
Salomon (a) *connoître* (i. irr.) *le mieux*

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	97	3	(5)	56	2
(2)	56	1	(4)	73	1	(6)	6	20

human misery, and have described it in the most lively
la misère de l'homme (a) *parler* (i) (1) *en* *vif* (2)
manner, the one being the happiest of men, *the other*
manière, f. l'un *être* (h) (3) *heureux*
the most unfortunate; *the former* acquainted, by expe-
malheureux; l'un *connoître* (h. irr.) *expé-*
rience, with the vanity of (4) pleasures, *the last* with the
rience, *vanité*, f. *plaisir*, m.
reality of (4) pain.
réalité, f. *maux*.

Men are made for *one another*, however they tear
(a) *faire* (i. irr.) *cependant se déchirer*
one another.
(a)

The temple of Solomon having been destroyed, they
Salomon (h) (i) *détruire* (i), *on en*
built *another* by the order of Cyrus.
bâtir (c. irr.) *Cyrus*.

There are persons whom (5) we hate and others
Il y avoir (a) *haïr* (a. irr.)
whom we love, without knowing why, *the one* is an injus-
sans savoir un
tice; *the other* a weakness.
autre *foiblesse*, f.

It is with the diseases of the heart as with those (6) of
Il en est des maladie, f. *comme de*
the body; *some* are real, *others* imaginary.
réel *imaginaire*.

Alexander and Julius Cæsar were two great comman-
Alexandre *Jule César* (b) *capi-*
ders; the *one* conquered Asia, the *other* subdued the
taines; *conquérir* (c. irr.) *Asie*, *subjuguer* (c)
Gauls.
Gaule.

A man often thinks he is his own director, when all
L'homme croire (a. irr.) *se conduire* *lorsqu'il*
the while he is in leading-strings; while his judgment
est *conduit* *et pendant que son esprit*

	Page	Art.		Page	Art.		Page	Art.
(1)	82	13	(3)	113	11	(5)	103	1
(2)	9		(4)	56	1	(6)	97	2

is aiming at *one* object, his heart leads (1) him away insen-
tendre (a) *à un but* *coeur*, m. *entrainer* (a) *insen-*
sibly to *another*.
siblement

A wife and plain man does not humble himself, nor does
sage (2) *simple* *s'abaisser* (a)
he care to humble the pride of *others*.
se soucier (a) *de* *orgueil* autrui.

18. There are *some* provinces in Germany, where the same
Il y a *Allemagne*,
churches serve to Roman Catholics and Lutherans.
servir (a. irr.) *Romain Catholique* *Luthériens*.

There are few people who have lived in the world
(c) *vivre* (i. irr.) *monde*, m.
without (3) having had *some* strange adventure.
(i) *bizarre aventure*, f.

A rash confidence is the fore-runner of *some* mis-
téméraire (2) *confiance*, f. *avant-coureur*, f. *dis-*
fortune.
grace, f.

19. The palm-tree incessantly rises of itself, *what-*
palmier, m. *sans cesse* (4) *se relever* (a) *lui-même*,
ever efforts are made to depress (5) it.
on faire (e) *pour abaisser*.

However distant from the earth the planets are, we
Quelque *éloigné* (6) *terre*, f. *planètes* (e) *on*
measure their distance by astronomical calculations.
en mesurer (a) *la distance*, f. *astronomique* (2) *calcul*, m.

We | are often in want | of experience, however old
manquer (a) *souvent* *expérience*, quelque *âge*
we are.
que nous (e)

Rollin says, that *however* delicate Terence
Monsieur Rollin dire (a. irr.) quelque
appears to (1) us, he is still very far from the delicacy and
paroître (e) *encore* *éloigné* *finesse*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	6	27	(5)	82	13
(2)	73	7	(4)	59	5	(6)	72	2

(1) beauty of Ariſtophanes.
beauté, f.

Whatever riches you may have, *whatever* advantages
richeſſes, f. *avoir* (e) *de*
you may enjoy, you will never be happy if you do not know
jouir (e) *heureux* *ſavoir* (a. irr.)
how (2) to repreſs your paſſions.
réprimer

With *whatever* vain diſtinction men may flatter them-
de *vain* (3) f. *ſe flatter* (e)
ſelves, they have, however, the ſame origin.
cependant, *même origine*, f.

However ingenious the Greeks and the Romans were,
Quelque *Grec* *Romain* (g)
yet they neither found out the art of printing (4)
cependant , *trouvèr* (e) *ni* *art*, m. *de imprimer*
books, nor engraving prints.
ni (5) *graver* (4) *eſtampe*.

However ſkillful and learned we may be, let us not make
habile *éclairé* *faire* (k)
a vain ſhew of our knowledge.
étalage, m. *ſcience*, f.

However wiſe and happy a man may be, he has always
ſage *heureux* *on* *être* (e) *on*
ſome troubleſome moment which he cannot foreſee.
fâcheux m. *on pouvoir* (a. irr.) *prévoir*.

Whatever philoſophy one may have, it is difficult to
philoſophie, f. *on avoir* (e) *difficile de*
ſuffer a long time without complaining.
ſouffrir *ſe plaindre*.

How much ſoever wicked men may be, they dare not
méchant (e) (e) *oſer* (à)
appear enemies to virtue.
paroître *de* (6) *vertu*, f.

20. *Whatever* may be your birth, *whatever* may be your
(e) *naiſſance*, f.
dignities, you have no right to deſpiſe any body.
dignité, *né* *devoir* (a) *mépriſer* *perſonne*.

	Page	Art.		Page	Art.		Page	Art.
(1)	59	21	(3)	73	6	(5)	59	1
(2)	how *is not expreſſed.*		(4)	56	2	(6)	5	

Whatever may be the power of a ſovereign, he
(e) *puiſſante*, f. *ſouverain*,
can never hope to encreaſe (1) it, nor even to
pouvoir (a. irr.) *eſpérer de augmenter même*
maintain (1) it, if he does not apply himſelf particularly
ſoutenir *s'attacher* (a)
to eſtabliſh (2) good order in his (3) finances.
à faire regner ordre, m. f.

Avoid as much as you can the company of all
Eviter (k) *pouvoir* (d. irr.) *compagnie*, f.
vicious (4) perſons *whatſoever*; for no vice is alone, and
car un vice ne va pas ſeul,
all are infectious.
contagieux.

21. The | Veſtal virgins | were prieſteſſes whom Numa
Veſtale (b) (5) *prêtreſſe*
Pompilius appointed in Rome to preſerve the ſacred (4) fire
établir. (c) *à* (5) *conſerver* *feu*, m.
dedicated to Veſta. Theſe Veſtal virgins were choſen out
dédié *Ces* (b) *choiſir* (i) *des*
of the beſt houſes in Rome, and were obliged to preſerve
de *devoir* (b) *garder*
their virginity, whilſt they waited on that God-
virginité pendant que être (b) *au ſervice de cette Dé-*
deſs; if *any one* ſinned againſt that law ſhe was
eſſe; quelqu'une *pécher* (b) *loi*, f. (b)
buried alive.
enterrer (i) *tout vive*.

22. Rivers flow commonly towards the north, or
Riviere, f. *couler* (a) *ordinairement vers nord*, m.
towards the ſouth. There are *ſome*, as the Danube, the
ſud, m. *Il y en a*
river St. Lawrence, and the Amazon's river, which flow from
the weſt to the eaſt.
oueſt, m. *eſt*, m.

23. Whatever genius one may have, one cannot with-
Quelque *on avoir* (e) *pouvoir* (a. irr.)
out application excel in *any thing whatever*.
exceller en quoi que ce ſoit.

	Page	Art.		Page	Art.		Page	Art.
(1)	82	13	(3)	92	4	(5)	56	2
(2)	56	1	(4)	73	7	(6)	6	20

Thoſe who do not apply themſelves *to any thing*, appear
s'appliquer (a) *quoi que ce ſoit*,
to (1) me very deſpicable.
méprisable.

24. *To whomſoever* we ſpeak we ought to be civil.
parler (e) *devoir* (a)

We never ought to ſpeak ill of *any body whatever* in
mal
his (2) abſence.
f.

25. *Whoſoever* has ſaid that (3) men are the ſport of an
jouët, m.
unavoidable fatality is in the wrong.
inévitable (4) *fatalité*, f. *avoir* (a) *tort.*

Whoſoever thinks himſelf free from the obligations
ſe croire (a. irr.) *exempt*
of divine (4) precepts, cannot look on himſelf as
pouvoir (a. irr.) *ſe regarder*
bound by any human laws.
lié *humain* (4) *loi*, f.

Whoever commits an injuſtice, expoſes himſelf to receive
à en récevoir
another.
une autre.

26. The *ſame* manners which are becoming when they
manière, f. *ſiéent bien*
are natural, render people ridiculous when they are
rendre (a)
affected.
affecté (5)

Cuſtoms are not the *ſame* in all (6) countries.
(3) *Coutume*, f. (a) *pays*, m.

(3) Good fortune without judgment deſtroys
f. *conſeil* *ſe détruire* (a)
itſelf.
d'elle même.

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	56	1	(5)	59	4
(2)	92	4	(4)	73	7	(6)	57	1

Magiſtrates ought to render juſtice to every body, even to their enemies.
Magiſtrat, m. *devoir* (a)

Animals, *even* plants, were in the number of the Ægyptian divinities.
plantes, f. (b) *au* *Egyptien* (1) *divinité*, f.

27. I do not know *who* has tranſlated Homer into Latin (1) verſes, but I know that it has been tranſlated more (2) than once. (3)
ſavoir (a. irr.) *traduire* (i) *en* *vers*, m.

The *je ne ſais quoi* is the ſubject of one dialogue of Ariſte and Eugène, written by Bouhours.
écrire (i. irr.)

When a man has health and wealth I do not know of *what* he can complain.
on (4) *ſanté*, f. (4) *richeſſes*, f. *on pouvoir* (a. irr.) *ſe plaindre*.

I do not know *which* is the beſt tranſlation of Milton's (5) Paradiſe Loſt in French.
traduction, f. *Paradis Perdu en François*.

28. Animals are divided into terreſtrial, aquatic, and volatile.
Animaux on *diviſer* (a) *en* *terreſtre*, *aquatique*, *volatile*.

It is believed that Pharamond, the firſt (6) king of France, eſtabliſhed the Salic law.
On *croire* (a) *établir* (c) *Salique* (1) *loi*, f.

People attribute the invention of gun-powder to a Franiſcan Friar called Berthold Schwart, of Friburg.
On *attributer* (a) *invention*, f. *poudre à canon*, f. *Franiſcain* *appelé* *Fribourg*.

In this world, people dwell only upon the outſide
monde, m. *on* *ne s'arrêter* (a) *que* *aux dehors*

	Page.	Art.		Page	Art.		Page	Art.
(1)	73	7	(3)	18		(5)	72	1
(2)	132	5	(4)	56	2	(6)	73	5

and (1) appearances.
apparence.

The heart is a true camelion; we think to ſeize it, (2)
vrai caméléon, m. on *croire* (a) *ſaiſir*
and we embrace | nothing but | a ſhadow.
l'on embraſſer (a) *ne** *que* *ombre*, f.

It is reported that Pythagoras required, from thoſe
On *rapporter* (a) *Pythagore* *exiger* (b)
whom he inſtructed in philoſophy, a probationary
inſtruire (b) *philoſophie*, f. *un* *eſſai*, m.
ſilence of five years.
de cinq ans de ſilence.

Diana is repreſented as armed with a bow and
Diane, f. on *repréſenter* (a) *armé* *de* *arc*, m.
arrows, with her ſixty nymphs, who keep her com-
flèche, m. *avec* *nymphe* *tenir* (a) *lui* (3) *com-*
pany every-where.
pagnie *par-tout.*

It has been obſerved, that the agitation of the air,
On *avoir remarquer* (i) *agitation*, f. *air*, m.
| by means of | a fan, has no effect on the thermo-
par *évantail*, *aucun effet*, m. *ſur* *thermo-*
meter, nor any power of | making it colder.
mètre, m. *aucun pouvoir*, m. *le refroidir.*

We make a trade of (4) virtue and (4) love; | every thing |
On *trafiquer* (a) *tout*
is ſet up to ſale among (4) men.
à vendre parmi

People are afraid of ſeeing themſelves what *they* are,
On (5) *craindre* (a) *ſe* *voir* *tel* on
becauſe *they* are not what *they* ſhould be.
on *ce que* on *devoir* (f)

We ſtudy to learn, and *we* learn by dint of (6) ſtudying.
On *pour* on *à force*

When people have not the reſolution to correct themſelves,
on f.

* Nothing but, or only, has always *ne* before the verb and *que* after it.

	Page	Art.		Page	Art.		Page	Art.
(1)	59	1	(3)	82	11	(5)	10	1
(2)	82	13	(4)	56	1	(6)	6	27

of their vices, they ought at leaſt to have the prudence
ſes *on* *devoir* (a) *au-moins* *ſageſſe*, f.
to conceal them. (1)
de cacher

When *one* has been abandoned in diſtreſs *he* knows no (2) friend in proſperity.
infortune, f. *connoître* (a) *bonheur*, m.

There are few Xenophons and Cæſars to be found, qualified both to execute (3) things worthy of record and to become their own recorder.
On *trouve rarement des* *des hommes capables* *de* *digne* *hiſtoire*, f. *devenir* *hiſtorien*, m.

One believes as eaſily what *he* fears as what *he* wiſhes for.
croire (a. irr.) *auſſi promptement* *que* on *craindre* (a) *que* *déſirer* (a)

No perſon is either ſo happy, or unhappy, as *he* imagines.
on *ne être* (a) *jamais ſi heureux* *que* *s'imaginer*. (a)

	Page	Art.		Page	Art.		Page	Art.
(1)	82	13	(2)	57	11	(3)	56	2

SECTION VII.

SUPPLYING PRONOUNS, *le, en, y*.

1. *It*, or *ſo*, are ſometimes rendered by *le*, as, give *it* to me; *donnez* le-*moi*; I ſhall give *it* to you, *je vous* le *donnerai*.

Of, from, with, by, about, &c. *him, her, it, them, ſome, any, thence, from thence*, &c. by *en*.

To it, there, therein, in it, in them, about it, about them, &c. by *y*, as, do not ſpeak *of it* to me, *ne m'*en *parlez pas*; I will not be againſt it, *je ne m'y oppoſerai pas*. Theſe pronouns are called ſupplying, becauſe they ſtand not only for one pre-

lĭng word, but ſometimes for whole ſentences, and are iefly uſed inſtead of the pronouns *lui*, *elle*; *eux*, *elles*; they : placed before the verb by which they are governed, ac- :ding to the rule, *p.* 82, *art.* 13.

2. *Le* and *en* are applied either to perſons or things, and *y* things only; except in a very few inſtances, and in an wer to a queſtion; as, do you think of me? Yes, I do: ıſez-vous à moi? Oui j'y penſe.

. *Le*, put after *ce* when we ſpeak of things, is declinable, as, are theſe r horſes? Yes, they are: ſont ce là vos chevaux? Oui ce *les* ſont. I ſay :n we ſpeak of things; becauſe when we ſpeak of perſons we make uſe of perſonal pronouns, as, are theſe your brothers? Yes, they are; ſont-ce là freres? Oui, ce ſont *eux*, and not ce *les* ſont.

. It is the opinion of ſeveral that *le* is declinable after an adjective, in the inine ſingular only, in the following and ſuch like expreſſions ſpoken by nen; I was frightened, and am ſo ſtill; *je fus effrayée & je la ſuis encore*; ıthers, that it would be more proper to ſay, *& je* le *ſuis encore*. *Vaugelas* Abbé *Girard*, *Reſtaut*, the FRENCH ACADEMY, &c. are for the laſt : hat there can be no doubt.

5. Where *le* ſupplies the place of a ſubſtantive, it agrees :h it in gender and number, as, it is eaſier to preſerve health, n recover *it*; il eſt plus aiſe de conſerver la ſanté que de *la* ouvrer.

EXERCISES *upon* SUPPLYING PRONOUNS.

The term of (1) life is ſhort, that of beauty is ſtill more
terme, m. *court*, *celui* *encore d'avantage*

| In order to | paint the paſſions with art, | it is
pour *peindre* *il*
eſſary | to have ſtudied the heart of (1) man, and to
faut
ıw all its ſprings.
voître en *reſſort*, m.

When one has wealth, he ought to make a good uſe
on (2) *bien*, m. *faut* *faire* *employ*, m.
it, without laviſhing *it* fooliſhly.
en (3) *prodiguer* *mal-à-propos*.

Page	Art.		Page	Art.		Page	Art.
56	1	(2)	56	1	(3)	6	27

Nobility given to the fathers, becauſe they were
Nobleſſe, f. *donner* (i) *père*, m. *parceque*
virtuous, has been left by inheritance to their children,
(h) *laiſſer* (i) *enfant*,
in order that they become *ſo*.
afin que *devenir* (e)

The laws of (1) nature and (2) decency oblige (3) us
loi, f. f. *bienſéance*, f.
equally to defend the honour and the intereſts of our
également *honneur*, m.
relations, when we may do *it* without injuſtice.
parent, m. *pouvoir* (a) *faire* *ſans*

When the body is ſick the mind is *ſo* likewiſe.
corps, m. *malade* *eſprit* *auſſi*

It is well to truſt men, but it is better (4) to miſtruſt
bon de ſe fier aux *ſe méfier*
them.
en.

Who promiſes haſtily, repents *it* leiſurely.
promettre, (a) *à la hâte ſe repentir* (a) en *à loiſir*.

Moſt men have more (5) care to paſs for (6)
La plupart des hommes *ſoin de*
having probity, than to have *any* in reality.
vertu, f. en *réellement*.

He that hinders not a miſchief, when it is in his
empêcher *mal*, m. *quand il* le *peut*
power, is guilty *of it*.
coupable en.

Seldom heaven grants a great fortune with the art of
Rarement ciel, m. *accorder* (a) f. m.
making good uſe *of it*.
s'en ſervir

It was aſked of Bion what thing could be (4) worſe
On demander (b) *à*
than pain: it is, ſaid he, not to be able to bear *it*.
le mal: ce de ne ſouffrir le

The impulſe of ſelf-love is ſo natural (3) to us,
mouvement, m. *amour propre*, m.

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that moſt commonly we do not feel *it*, and we
le plus *ſouvent* *ſentir* (a. irr.)
believe to act by other principles.
croire, (a. irr.) *agir* *d'autres* ——*-pes.*

Philoctе, abandoned by the Greeks, in (1) the iſland of
abandonner (i) *île*, f.
Lemnos, a prey to the moſt bitter grief, and to the
en proie *aigu*, f. (2) *douleur*, f.
horrors of (3) indigence and (4) ſolitude, led *there*, during
horreurs f. f. *mener* (c) *pendant*
ſeveral years, a miſerable life.
année *vie*, f.

There are ſome who have all the bitterneſs and malig-
Il y a *des gens* *aigreur*, f. *malig-*
nity of anger though they have nothing of *its* vehemence.
nité, f. *colere*, f. *quoique* (e) *pas* en *les emportemens.*

Every man ſeeks tranquillity and no body finds *it*;
Tout le monde chercher (a) *repos*, m. *perſonne trouver*
no wonder, becauſe every (5) one | expects to
on ne doit pas s'en étonner, *parceque* *chercher* (a)
meet | *with it* from exterior objects; whereas he can
le *hors de* *ſoi* *et* *on pouvoir* (a. irr.)
find *it* only within himſelf.
que

2. Giddy minds begin many things without (6)
Les eſprits légers commencer (a)
finiſhing any *of them.*
aucun

3. Are theſe your ſentiments? Yes, *they are.*

Is it Mr. Mair who has made a book of Latin exerciſes upon the method of the learned Thomas Rudiman? Yes,
méthode, f. *ſavant*
it is he.

4. Miſs A. is not yet married, but ſhe will be *ſo* ſoon.
marier (i) le *bientôt.*

5. Tragedy excites terror and pity;
Tragédie, f. *exciter* (a) (3) *terreur*, f. (4) *pitié*, f.

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(1)	6	7	(2)	56	1	(5)	115	28
(2)	73	7	(4)	59	21	(6)	6	27

it is that which renders *it* tragical. The | epic poem |
c'eſt ce (1) *rendre* (a) *tragique.* *épopée*, f.
excites (2) aſtoniſhment and admiration; it is that which ren-
étonnement
ders *it* heroic.
héroïque.

It is eaſier to preſerve health than to recover *it*; and
aiſé (3) *conſerver* *ſanté*, f. *recouvrer*
to prevent diſeaſes than to cure *them.*
prévenir maladie, f. *guérir*

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(1)	97	3	(2)	56	1	(3)	132	2

CHAP IV.

RULES *and* OBSERVATIONS *upon the* DEGREES *of* COMPARISON.

A COMPARISON implies a relation to another thing, which the compariſon is made with.

The poſitive is the adjective in its natural ſtate, without a relation to another thing, as when I ſay, this houſe is pretty; *cette maiſon eſt belle*, there is indeed no compariſon at all; however, if by degrees of compariſon we mean different manners of expreſſing the quality of ſomething, there are three; the poſitive, the comparative, and the ſuperlative.

2. When the adjective is compared in an equal, higher, or leſs degree, it is called comparative, which compariſon is made in French by placing before it *plus*, more; *moins*, leſs; *ſi*, ſo; *auſſi*, as, &c.

3. *Plus* and *moins* are commonly followed by the particle *que.*

4. *Si*, ſo; *tant*, ſo much, as much, as many, ſo many comparatively uſed, are always uſed negatively, as, you are not ſo rich as he; *vous n'êtes pas ſi riche que lui*; he has not as many friends as you, *il n'a pas tant d'amis que vous.* In other caſes, *auſſi*, or *autant*, is to be uſed; except in interrogation, where *ſi* and *tant* may be uſed either with or without the negation, according to the interrogation being affirmative or negative.

5. When *plus*, *moins*, *tant*, *autant*, are immediately followed by a ſubſtantive, that ſubſtantive muſt be preceded by

the prepoſition *de*, as, more money; *plus* d'*argent*; leſs credit, *moins* de *crédit*; ſo much pain, *autant* de *peine*; ſo many rings, *tant* de *bagues*.

6. When the verb *avoir*, or *être*, is before *plus*, *moins*, *autant*, &c. and the ſame verb follows *que*, the ſecond verb *avoir* or *être*, is moſt properly left out in the French, though expreſſed in Engliſh; and we are contented with *que* and the pronoun only, or any other noun, as, you have more money than I, *or* we have: *vous avez plus d'argent* que moi, *or* que nous, or ſometimes *vous avez plus d'argent*, que je n'en ai, *or* que nous n'en avons; Miſs *A.* is as ſenſible as ſhe is, *Mademoiſelle* A. *eſt auſſi ſenſée qu'elle* and not *qu'elle eſt*.

Except when *que* is followed by a conjunction, or by the ſame verb in the infinitive mood, with a government after it, or a prepoſition, as you have more pleaſure than if you had great riches; *vous avez plus de plaiſir*, que ſi vous aviez *beaucoup de richeſſes*, *or* que d'avoir *beaucoup de richeſſes*; you are more happy than to be married, *vous êtes plus heureux* que ſi vous étiez *marié or* que d'être *marié*.

7. When *plus* and *moins* are adverbs of quantity, or meet with a noun of number, the word *than*, which immediately follows *more* or *leſs*, is expreſſed by the prepoſition *de*, as, he has more than ten guineas; *il a plus* de *dix guinées*.

8. When the quality is raiſed to the higheſt degree, or depreſſed to the loweſt, it is called ſuperlative.

9. The definite articles *le*, *la*, &c. are put before *plus*, *moins*, *meilleur*, *pire*, &c. in the ſuperlative degree; and, when the ſuperlative is followed by the noun with which the compariſon is made, this noun muſt be in the ſecond caſe, as, he is the beſt of my friends; *il eſt* le meilleur de *mes amis*.

10. When the ſuperlative is followed by a verb, that verb muſt be in the ſubjunctive mood, preceded by *qui*, *dont*, or *que*, as, the moſt happy woman alive; *la femme la plus heureuſe* qui ſoit; the moſt happy man that I know, *l'homme le plus heureux*, que je connoiſſe.

11. Sometimes a quality is mentioned in the higheſt degree without compariſon; and this is done in French by placing adverbs of exaggeration before it, as, very rich; très-*riche*: very polite; très *poli*: infinitely obliged: infiniment *obligé*.

EXERCISES *upon* DEGREES OF COMPARISON.

1. England is a powerful kingdom.
Angleterre, f. puiſſant *royaume*, m.

2. Aſia (1) is larger than Europe.
Aſie, f. grand f.

Africa is *leſs* peopled than Europe.
Afrique *peupler* (i)

America is the *largeſt* (2) part of the world.
Amérique, f. *partie*, f. *monde*, m.

Hiſtory (1) is *as* uſeful *as* agreeable.
Hiſtoire, f. auſſi que

A liar is *as* *much* deſpiſed *as* a candid (3) man is
menteur, m. autant *mépriſer* (i) *ſincère*
eſteemed.
eſtimer. (i)

Ill qualities are catching, *as well as* diſeaſes;
Mauvais (4) *qualité*, f. *ſe communiquent* *maladie*, f.
and the mind is at leaſt *as* *much* liable to infection *as*
eſprit, m. *au-moins* auſſi *ſujet* f.
the body.
corps, m.

To be a Cynic is *as* bad *as* to be a ſycophant.
flatteur, m.

Lying is the *baſeſt* of all vices.
Menſonge, m. bas m.

3. Nothing is *more* dangerous for a young man *than* bad
Rien *dangereux* *pour* *mauvais*
company.
compagnie, f.

The ſimplicity of (5) nature is *more* amiable *than* all the
——*té*, f. f. *aimable*
embelliſhments of (5) art.
embelliſſement, m.

The imagination of Arioſto, author of Orlando Furioſo,
f. *l'Arioſte* *du Roland Furieux*
is *more* fiery and unruly *than* that of Lucan.
fougeux (6) *déréglé* *celle*

The poetry of Arioſto is *more* animated and ſtriking
poëſie, f. *animé* *frippant*

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(1)	56	3	(3)	73	7	(5)	56	1
(2)	133	9	(4)	73	6	(6)	9	

than that of Taſſo, author of Jeruſalem Delivered.
du Taſſe, de la Jéruſalem Délivrée.

There is no knowledge *more* uſeful *than* that (1) of our-
Il n'y a point de connoiſſance utile
ſelves.

The colibre of the Antilles is not bigger *than* a ſmall
colibri, m. *Antilles* gros
nut he is ſtill ſmaller in Canada; his body with his
noiſette, f. *encore* petit *corps*, m.
feathers, is ſcarce *bigger than* (1) that of a May bug;
plume, f. *n'être* (a) *guère* *baneton*, m.
he is the rival of the peacock, for the beauty of his plumage
paon, m. ——*té*, f. m.

Homer was *more* careful to deſcribe (2) nature, ſuch as he
a plus *ſongé à peindre* f. *telle qu'elle*
found it, *than* to form heroes completely perfect.
étoit à faire des héros fort accomplis.

The empire of the Romans was of a *greater* duration
m. (c) *grand durée*, f.
than the empire of the Greeks, but the glory of | the latter |
gloire, f. *ceux-ci*
has been *more* ſhining by the rapidity of (2) conqueſts.
brillant (3). ——*té*, f. *conquête*, f.

The hatred of the vicious will do (4) you *leſs* (5)
haine, f. *faire* (d)
harm *than* their converſation.
mal

Weakneſs is *more* oppoſite to (2) virtue *than* (2) vice.
Foibleſſe, f. *oppoſé*

Our envy laſts always *longer than* the proſ-
envie, f. *durer* (a) *plus long tems* *bon-*
perity of (1) thoſe whom we envy.
heur, m. *envier* (a)

Internal (6) factions are always *more* pernicious to the
Inteſtines f.
people *than* foreign wars, famine, peſtilence, and all
étranger (6) *guerre*, f. *famine*, f. *peſte*, f.

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(1)	97	2	(3)	72	2	(5)	132	5
(2)	56	3	(4)	82	11	(6)	73	7

other calamities which we attribute to the wrath of God.
on attribuer (a) *colère*, f.

The paſſion for liberty is hardly *leſs* powerful in the
liberté, f. *ne guères* *puiſſant*
heart of man, *than* the fear of (1) death.
cœur, m. *crainte*, f. *mort*, f.

A king is always *leſs* happy *than* people believe.
roi, m. *toujours* *heureux* *on croire* (a)

People live *more* quiet in the country *than* in town.
On vivre (a) *tranquile à campagne*, f. *à ville*, f.

Otway has followed (1) nature in the language of his
ſuivre (i) *langage*, m.
tragedies, and therefore ſhines in the paſſionate parts
tragédie, f. *c'eſt pourquoi il briller* (a) *paſſionné* (2) *endroit*, m.
more than any of the Engliſh (2) poets. It has been obſerved
aucun *Quelques critiques avoir*
by ſome critics, that this poet has founded his (3) tragedy
(a) *obſerver* (i) *fonder* (i) *——ie*, f.
of Venice Preſerved on ſo wrong a plot, that the great-
Sauvée *faux* (4) *intrigue*, f.
eſt characters are thoſe of (1) rebels and (1) traitors.
caractère, m. (a) *ceux* *traître.*

The reputation of honor is often *more* | thought after |
f. (1) *honneur*, m. *courir* (i. irr.)
than honor itſelf,
même.

Ambition excites no *leſs* (5) jealouſy *than* love (6) does
f. *——ter* (a)

The laſt tears of a coquet are ſhed *more* for
dernier larme, f. *——te*, f. *verſer* (i)
the loſs of her beauty *than* of her virtue.
perte, f. *——té*, f. *vertu*, f.

Nothing is *more* flattering *than* praiſes received from
flatteur (1) *louange*, f. *recevoir* (i)
a perſon generally praiſed.
perſonne, f. *louer* (i)

4. Paris is not *ſo* populous *as* London.

	Page	Art.		Page	Art.		Page	Art.
(1)	56	3	(3)	92	4	(5)	132	5
(2)	73	7	(4)	9		(6)	does *is not expreſſed*	

The love for our neighbour is *as much* neceſſary
amour, m. *de* *prochain*, m. *néceſſaire*
in (1) ſociety for the happineſs of life, *as* in chriſtianity
dans ——*té*, f. *bonheur*, m. *vie*, f. *chriſtianiſme*, m.
for eternal felicity.
éternel, m. ——*té*, f.

Nothing is *ſo* eloquent *as* (1) good example.
ſi que

Nothing is *ſo* piercing *as* the eye of a rival.
perçant *oeil*, m.

Dancing is *as* ancient *as* the world, it began
Dance, f. auſſi que *monde*, m. *elle a pris naiſſance*
with love.

In what concerns futurity, fears are always *as* falſe
En cequi ——*er* (a) *avenir*, m. *crainte*, f (2) *faux*
as hopes.
eſpérance, f.

There is no reſt *ſo* ſweet, *as* that which is bought
point (3) *repos*, m. *doux* *celui* (4) *acheter* (1)
by labour.
(1) *travail*, m.

Plato ſays that (1) induſtry is *as much* preferable to (1)
travail, m.
lazineſs, *as* the poliſh of a metal is to the ruſt.
poli, m. m. *rouille*, m.

After (1) courage, nothing is *ſo* neceſſary to a man *as*
m. ſi que
(1) friendſhip, in order to be able to bear that ſeries of
amitié, f, *afin de* *ſupporter* *ſuite*, f.
unfortunate events which characterize the different
malheureux (5) *evénement*, m. (4) *caracteriſer* (a)
periods of his (6) life.
f. *vie*, f.

5. Cardinal de Retz had *more* genius *than* Mazarine.
(b) *génie*

Cæſar would have done *more* honour to (1) humanity, if
Céſar (f) *faire* (i)

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he had been leſs ambitious.
(b) *ambitieux.*

Girardon and Le Puget were two excellent (2) French
(b) (1) *excellent*
ſculptors: Girardon has *more* grace, and Le Puget *more* ex-
ſculpteur (a) *grace,*
preſſion.

The deſcription of the grotto of Calypſo inſpires *more*
f. *grotte,* f.
ſenſuality *than* that (3) of the richeſt palaces.
ſenſualité *riche palais,* m.

There is *more* courage in ſuffering adverſities patiently,
à (4) *ſouffrir* *adverſité patiemment,* f.
than to deliver one's ſelf from them by death.
à ſe délivrer (5) *en* *mort.*

Nothing inſpires *more* ambition *than* the report of the
ne *bruit,* m.
fame of others.
renommée, f. *autrui.*

A ſingle motion of the heart has *more* power upon
ſeul mouvement, m. *coeur,* m. *crédit,* m.
the ſoul *than* all the reaſons of the world.
ame, f. *raiſon,* f. *monde,* m.

Animals that have the *more* feet are not thoſe that run
pied, m.
the faſteſt: thoſe men who have the *more* ſervants, are not
vite *valet,* m.
thoſe who are the beſt ſerved.
ſervir (i. irr.)

6. Nothing is *ſo* amiable *as* a ſeducing man *is*; but no-
de ſi *aimable* *ſéduiſant* *mais*
thing is *more* odious *than* a ſeducer.
odieux *ſéducteur.*

Julius Cæſar had alone *more* virtue *than* all the brutiſh ſe-
nators had together.

7. Cleopatra had on her ears two pearls, the fineſt which
Cléopatre (b) *à* *oreille,* f, *perle,* f. *beau* (6) *qu'on*

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ever had been ſeen; each was valued at *more than* a
(1) *jamais avoir* (g) *voir* (i) (b) *eſtimé* (i) *à*
million.

Lewis XIV. had in 1681, ſixty thouſand ſailors, and
Louis *matelot*,
more than a hundred large ſhips.
gros *vaiſſeau*.

8. One of the *greateſt* defects of the Pharſalia is (2) that
défaut, m. *Pharſale*, f.
fury of imagination which Lucan did not know how
fougue, f. *imagination*, f. *Lucain* *ne ſavoir* (c) *pas*
to repreſs, and which made him rather an enthuſiaſt
réprimer *faire* (c) (3) *en plutôt* *enthouſiaſte*
than a true poet.
vrai

A perfect tragedy is one of the *nobleſt* productions
parfait (5) *tragédie*, f. noble (4) *production*, f.
of human genius.
humain (5) *eſprit*, m.

The city of Troy was formerly *the moſt* famous of
ville, f. (b) *autrefois* *célèbre*
Aſia Minor.
Mineur (5) *Aſie*, f.

The moſt *ancient* and (6) *general* idolatry was the wor-
ancien (5) *idolatrie*, f. (b) *cul-*
ſhip rendered to the ſun.
te, m. *rendre* (i) *ſoleil*, m.

Of all the amuſements and (6) pleaſures of life, conver-
m. *plaiſir*, m. *vie*, f.
ſation has always been looked upon, not only as the moſt
f. *regarder* (i) *non ſeulement*
rational, but alſo as *the moſt* agreeable method of
raiſonable, *mais auſſi* agréable *méthode*, f.
unbending the mind.
délaſſer *eſprit*.

The reign of Lewis XIV. king of France, was the
règne, m. (c)

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longeſt and one of *the moſt* glorious of the French (1) mo-
glorieux *mo-*
narchy.
narchie, f.

Of all the paſſions, (2) avarice is *the moſt* difficult to
f. f. difficile *à*
overcome; becauſe we find no remedy againſt it,
vaincre *on ne trouver* (a) *point* (3) *ſecours*
neither in old age, nor in the weakneſs of conſtitution, as
ni *vieilleſſe*, f. *foibleſſe*, f. *tempérament*, m.
we find ſome againſt the others; and beſides being more
(4) *en* *que d'ailleurs*
circumſcribed than enterpriſing, the exterior (1) objects do
reſſerrer (1) *entreprenant*
not oppoſe to it any difficulty to ſurmount.
oppoſer (4) *lui* *à*

The moſt certain foretellers are (2) experience and
aſſuré (1) *devins*, m. f.
(5) prudence.
f.

Experience is the *beſt* adviſer; but it | is better |
conſeiller, m. *valoir* (a. irr.) *mieux*
to learn by other's than our own.
s'inſtruire par celle des autres que par la ſienne.

Cicero was *the moſt* learned of all orators.
ſavant *orateur*, m.

The greateſt of misfortunes is to ſink under them.
malheur *celui d'y ſuccomber*

Self-love is *the moſt* perſuaſive of all flatterers.
Amour propre, m. ——*ſif*

Paternal authority is *the moſt* (6) reſpectable of all laws.
——*nel* (1) *autorité*, f. *loi*, f.

Huſbandry is *the moſt* fit occupation to lead a
Agriculture, f. *propre* f. *pour mener*
quiet and happy life.
tranquille (1) *heureux vie*, f.

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(2)	56	3	(4)	59	2	(6)	72	2

Nothing is ſmall when love is great, any thing coming
petit *tout cequi vient*
from the beloved perſon is of the *greateſt* value.
prix, m.

10. The *fineſt* (1) promiſes are expoſed to all the uncertainty
promeſſe, f. *incertitude*, f.
of futurity, and to all the changes of human affairs.
avenir, m. *changement*, m. *humain* (2) *choſe*.

11. It often happens that the *greateſt* enemy a man *has*,
ſouvent (3) *arriver* (a) *qu'un* (e)
is himſelf.
lui même.

	Page	Art.		Page	Art.		Page	Art.
(1)	74	2	(2)	73	7	(3)	59	5

CHAP. V.

RULES and OBSERVATIONS *upon* VERBS.

1. THE verb agrees in perſon and number with its ſubject or nominative caſe. All nouns whatever, in grammatical conſtruction, are of the third perſon; as, the air prepoſſeſſes, the behaviour engages; *l'air* prévient, *les manières* engagent.

Except when an addreſs is made to a perſon or thing; then the noun (anſwering to what is called the vocative caſe in Latin) is of the ſecond perſon, as, vain promiſes of men, you have deceived me! *vaines promeſſes des hommes vous m'avez trompé!*

2. Two or more nouns in the ſingular number have verbs agreeing with them in the plural number, as, the father and mother have conſented to it; *le père, & la mère y* ont *conſenti*.

Except when they are joined by the diſjunctive conjunction *ou*, as, *ou le père ou la mère y a conſenti*; in this laſt caſe, when a perſonal pronoun with another pronoun or noun is the nominative caſe of the verb, the latter is put in the plural, as, either you or I will go, *ou vous ou moi nous* irons.

3. The verb following the conjunction *ni* is put in the plural, when the two nominative cases of the verb do or receive the action in the same time, as neither mildness nor force can move him ; *ni la douceur ni la force ne* peuvent *l'émouvoir.*

The singular is used in such like cases, as, *ni M. le duc, ni M. le comte ne* sera *ambassadeur*, neither the duke nor the earl will be ambassador, because there was to be only one ambassador.

4. If any nouns or pronouns, singular or plural, are separated by *mais, rien, tout jusqu'a, & même*, &c. then the verb agrees in number and person with the noun or pronoun which follows those words, as, not only his estate and health, but also his reputation has suffered by it ; *non-seulement ses biens, & sa santé*, mais *encore sa réputation en a souffert.*

5. Collective partitive nouns, as, *infinité, nombre, la plupart, quantité, troupe, multitude* *, &c. followed by a noun in the plural, require the verb in the plural, as, most part of men are of that sentiment ; *la plupart des hommes* sont *de ce sentiment.*

When they are used by themselves, they generally govern the verb in the plural, if they have a relation to a noun in the plural which is understood. *La plupart*, according to the FRENCH ACADEMY almost always governs the verb in the plural, whether the noun to which it relates be in the plural or not.

N. B. All those collective nouns followed by a noun in the singular, require the verb in the singular.

6. When *ce* is the nominative to the verb *être*, it is generally put in the singular, as, it is we, *c'est nous* ; it is you, *c'est vous* : except the verb be followed by a third person plural, as, it is they ; *ce* sont *eux.* In an interrogative sentence the verb is commonly put in the singular, as, is it they ? est-*ce* eux.

7. After the determining pronoun *qui*, the verb is put in the same number and person to which it relates, as, you who speak, *vous qui* parlez ; we who study, *nous qui* étudions.

8. The verb is commonly repeated in French, 1st, when the first member of the sentence is affirmative, and the second negative ; or the first negative, and the second affirmative ; as, one ought to expect every thing of God, and nothing of one's self, *on doit attendre tout de Dieu & ne rien* attendre *de soi-même* ; our reputation does not depend upon the caprice of men, but on the praise-worthy actions which we do, *notre réputation ne dépend pas du caprice des hommes, mais elle* dépend *des actions louables que nous faisons.*

2dly, When the verb is active in the first member and passive or reflected in the second, as, lazy men are not esteemed because they do not deserve it, *on n'estime pas les fainéans, parce qu'ils ne méritent pas d'être* estimés.

N. B. Three things are chiefly to be considered in verbs, *viz.* the use of tenses, the use of moods, and the government of verbs.

* Except from these, *le quart, la moitié, le tiers*, which always govern the verb in the singular.

EXERCISES *upon* VERBS.

1. Cadmus taught the Greeks the uſe of (1) letters.
enſeigner (c) *aux* *uſage*, m.

Mr. Turenne did not ſpend his (2) youth in (3)
ne perdre (c) *jeunes années*
effeminacy nor pleaſures.
moleſſe, f. *et la volupté*, f.

If you deſire to be eſteemed, you muſt be
vouloir (a. irr.) *eſtimer* (i) *il faut que vous* être (e)
civil, complaiſant, mild, and affable.
doux,

Vicious habits, *are* diſeaſes which human
Vicieux (4) *habitude*, f. (5) *maladie*, f. *auxquelles* *humain* (4)
helps cannot remedy.
ſecours, m. *ne* pouvoir (a. irr.) *ſeuls remédier*.

(1) Prudence is the eye of (1) virtue.
f. *œil*, m. *vertu*, f.

(1) Love is the ſoul of the world.
ame, f.

(1) Youth is the ſoul of (1) beauty, and beauty is the
jeuneſſe, f. *beauté*, f. ——*té*, f.
ſtumbling block of (1) men of feeling.
écueil, m. *ſenſibles*.

(1) Nature begins, (1) education finiſhes.
f. *commencer* (a) f. *finir* (a)

(1) Nature makes the poet, (1) art makes the orator.
f.

Health is the ſupport of life, and joy is the ſoul of
Santé, f. *ſoutien*, f. *vie*, f. *joie*, f. *ame*, f.
health.

Innocent (4) pleaſures make the comforts of life.
plaiſir, m. *faire* (a. irr.) *félicité*, f. *vie*, f.

Valour is the compound of prudence and (6) courage.
Valeur, f. *réſultat*, m. f. m.

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(1)	56	3	(3)	6	7	(5)	56	2
(2)	92	4	(4)	73	7	(6)	59	2

The too great indulgence of (1) fathers, ruins (1) children.
trop f.

Memory is the depoſitory of the riches of the mind.
Mémoire, f. *dépoſitaire*, f. *richeſſe*, f. *eſprit*, m.

Politeneſs is an attention in doing that by our words
Politeſſe, f. *à* (2) *que* *parole*, f.
and our manners that others be pleaſed with us and with
maniere, f. (c) (3) *content de* *de*
themſelves.
eux-mêmes.

Imagination makes the greateſt part of all the
f. *faire* (a. irr.) *partie*, f.
pleaſure and (4) diſpleaſure of men.
plaiſir, m. *déplaiſir*, m.

2. Age (1) and (1) merit render a man venerable; rank
m. m. *rendre* (2) *rang*, m.
and dignity *render* (5) him reſpectable.
dignité, f.

Authority and power bind, intereſt and love
Autorité, f. *pouvoir*, m. lier (a) *intérêt*, m. *amour*, m.
engage.
attacher. (a)

Liberality and thankfulneſs *are* the bonds of con-
Libéralité, f. *reconnoiſſance*; f. *liens*, m. *con-*
cord.
corde, f.

Youth and love are two fine excuſes for many
Jeuneſſe, f. *amour* *beau* f. *beaucoup de*
follies,

3. Neither riches nor dignities render (5) us happy.
Ni richeſſe, f. *ni la grandeur* *ne rendre* (2) *heureux.*

4. Not only his dignities, his riches, *but* his (6) virtue
honneur, m. *vertu*, f.
vaniſhes away.

Wealth, dignities, honour, | every thing | diſappears
Biens, *honneurs*, tout diſparoitre (2)
at death, virtue alone remains.
mort, f. *ſeul reſter.* (a)

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(1)	56	3	(3)	72	2	(5)	82	11
(2)	6	27	(4)	59	3	(6)	92	4

5. Moſt people act more by
La plupart des perſonnes ſe conduire (a)
habit than by reflection; it is | for that reaſon that |
habitude, f. *ce pourquoi*
we ſee ſo many people who, though
voir (a) *tant de gens quoique*
with great abilities, commit very great
doués de beaucoup d'eſprit, commettre (a) *de très grand*
faults.
faute, f.

The army of the Infidels *was* entirely defeated.
armée, f. (c) *entièrement défaire* (i)

A very great number of youth ruin themſelves
de jeunes gens ſe perdre (a)
becauſe they read impious, books, and becauſe they
parceque lire (a) *impie* (1) *livre*, m.
| get acquainted with | licentious people.
fréquenter (a) (2) *libertin*, m.

A great number of Chriſtians | fell into errors | be-
Une multitude de Chrétiens ſe être (a) *égarer* (i)
cauſe they would ſubmit the dogmas to
avoir (a) *vouloir* (i. irr.) *ſoumettre dogme*, m.
their weak reaſon.
foible (3) *raiſon*, f.

The greateſt part of philoſophers *are* not reaſonable. (4)
La plupart philoſophe, m.

Moſt men ſee only through
La plupart du monde ne voir (a) *que à travers*
ſelf-love.
amour propre, m.

Moſt men *are* active | in ſuing for | a favour, and
actif (4) *à pourſuivre grace*, f.
indolent when they have obtained (5) it.

Half of the people take pleaſure in ſlandering,
Moitié, f. *monde*, m. *prendre* (a) *plaiſir*, m. *à* (6) *médire*
and the other half in believing ſlanders.
à croire médiſances, f.

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(2)	56	2	(4)	72	2	(6)	6	27

6. We often say it *is they* who have caused our ruin; it
souvent (1) il
would be more true to say, it *is we* who are the first (2)
(f) *vrai de*
cause of all our misfortunes.
f. *malheur*, m.

A miser may have riches in his chest, but
avare, m. *pouvoir* (a. irr.) (3) *richesse*, f. *ses coffres*, m.
he is not the master of them, for they
maitre, m. *en* (4), ce être (a) elles *qui*
are in the possession of his heart and of his mind.
posséder (a) *et son coeur*, m. *esprit*, m.

It *was* the Phœnicians who invented the art of
Ce (c) *Phénicien* inventer (c)
writing.
écrire.

It *was* envy which occasioned the first murder in
(c) *envie* (5) occasioner (c) *meurtre*, m.
the world.

It is the pernicious flatteries of courtiers which corrupt
f. *courtisan*, m. *corrompre* (a)
princes, and precipitate (6) them into an abyss of miseries.
dans abime, m. *malheur*, m.

Handsome persons carry letters of recommendation
Les belle ——*es*, f. *porter* (a) (3) *lettre*, f.
upon their face: they are (3) letters written by the very
le front, m. *ce écrire* (i. irr.) *la main*
hand of nature, and easy to be read to all the nations of the
même f. *lisible* f.
earth.

7. Solomon, *who was* the son of David, and who built
(b) *bâtir* (c)
the temple of Jerusalem, *was* the wisest of (5) kings.

When our vices leave (6) us, we flatter ourselves
Quand quitter (a) *se flatter* (a)
that we *have* left (4) them.
que c'est nous qui (a) (i)

Men *who are* created to know and to love God,
créer (i) *pour connoitre*

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(2)	72	2	(4)	82	13	(6)	82	11

ought to apply themſelves to ſhun (1) vice and to
devoir (a) *s'appliquer* *à éviter* m.
practiſe virtue.
pratiquer

8. Our reputation does not depend on the caprice of
dépendre (a) *du*
man, but on our good actions.
de f.

There are many things which are of little, or
Il y a beaucoup de *qu'il importe* *peu, ou*
of no importance to know.
qu'il n'importer (a) *point du tout de ſavoir.*

A man in a high poſt *is* never regarded with an in-
haut rang, m. *regardé d'un*
different (2) eye, but always conſidered as a friend or an
œil, m. *conſidéré comme*
enemy.

We cannot diſpenſe *without* knowing mankind
On ne pouvoir (a. irr.) *ſe diſpenſer de* connoitre *l'homme*
in general, and ourſelves in particular.
de ſe connoitre *ſoi même.*

There are chriſtians who *love* their neighbours more (3)
Il y a des chrétiens
than themſelves.

Knowledge *is* the treaſure, but judgment the trea-
Science, f. *tréſor*, m. *jugement*, m. *tré-*
ſurer of a wiſe man.
ſorier, m.

Frugality *is* a fair fortune, and induſtry a good
——*té*, f. *beau* (4) f. *travail*, m. *bon* (5)
eſtate.
patrimoine, m.

It *is* more difficult to conquer one's-ſelf than an
il *difficile de ſe vaincre*
enemy.

We may give good advice, but not the reſolution
pouvoir (a) *donner* *conſeil*, m. f.
to follow (6) it.
ſuivre

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(2)	73	7	(4)	9.		(6)	82.	13

We muſt expect every thing from God, and nothing
Il faut tout attendre de ne rien
from ourſelves.
de

SECTION I.

THE USE OF TENSES.

1. The preſent denotes the actual or habitual action or paſſion of the ſubject, as, *j'écris*, which anſwers to the Engliſh, I write, I do write, I am writing.

This tenſe is often uſed in familiar diſcourſe inſtead of the future, but then it muſt be joined to ſome words which denote futurity, as, I ſhall be with you in a moment, *je ſuis à vous* dans un moment. It is alſo uſed as in all other tongues, particularly in the French, in orations, poetry, or ſet diſcourſes, inſtead of ſome other tenſes, to repreſent an action paſt in a more lively and emphatical manner.

2. The imperfect tenſe repreſents the time of an event under two points of view (or relative circumſtances.)

1ſt. As preſent at the time of an event paſt, and mentioned in the ſecond part of a ſentence. 2d, As paſt in reſpect to the time when we ſpeak, as, I was reading when you came into my room; je *liſois* quand vous *entrates* dans ma chambre. The action of reading is paſt in reſpect of the time of which I ſpeak, but I mark it as preſent in reſpect of the thing of which I ſpeak, which is *your entrance in my room*. This tenſe is reſolvable in Engliſh by *was* or *were*, with *the participle preſent*; or by theſe words, *uſed, did uſe*.

The imperfect is uſed in the following circumſtances, 1ſt, when we ſpeak of an action entirely paſt, reiterated ſeveral times, or habitual in a time which is not determined, as, when I was at Paris, I went very often to the Opera, *quand j'étois à Paris*, j'allois *fort ſouvent à l'Opéra*.

2dly, It is uſed when an action meets with an impediment, as, I had a deſign to ſpeak to him, but . . . j'avois *deſſein de lui parler, mais* . . .

3dly, When we have been witneſſes of ſome action, and the verb is followed by *quand, lorſque*, or ſuch-like word, as, I was in London when GEORGE III. was crowned; j'étois *à Londres* quand GEORGE III. *fut couronné*.

4thly, When we ſpeak of the good or bad qualities of dead creatures, rational or irrational, of habit, cuſtom, &c. as, Lewis XIV. loved war too much; *Louis XIV.* aimoit *trop la guerre*. But when we ſpeak of perſons ſtill living, and no time is mentioned, we uſe the compound of the preſent, as, the King of *Pruſſia* made great conqueſts; *le Roi de* Pruſſe a fait *de grandes conquêtes*.

5thly, When we ſpeak of the age of a dead perſon, as, *George* II. was 77 *years old when* he died; George II. avoit 77 *ans quand il mourut*.

6thly, When we ſpeak of the diſpoſition, temper, &c. of ſomebody, as this man did alter every day his deſign; *cet homme* changeoit *tous les jours de deſſein.*

7thly, It is uſed after *ſi* inſtead of the ſubjunctive mood, expreſſed by ſhould, could, would, in Engliſh, as, if you would come, *ſi vous* vouliez *venir*: if virtue ſhould reign, *ſi la vertu* régnoit; this tenſe anſwers to I did write, I uſed to write, *j'écrivois.*

3. The preterperfect denotes an action entirely paſt, in a time alſo entirely paſt, as, he was happy laſt week, laſt month, laſt year; *il* fut *heureux la ſemaine paſſée, le mois paſſé, l'année paſſée.* If the time be not entirely paſt, we make uſe of the compound of the preſent tenſe, as, he was happy this week, this month, this year; *il* a *été heureux cette ſemaine-ci, ce mois-ci, cette année-ci.*

The preterperfect is uſed when we ſpeak of an action done but once or very ſeldom, and the time is ſpecified, as, Edward III. took Calais, the 3d of Auguſt 1347; *Edward III.* prit *Calais, le* 3 d'*Août* 1347. If the time be not ſpecified, we may indifferently uſe the preterperfect or the compound of the preſent, as, *Edward III.* a pris *Calais, or* prit *Calais.*

4. We commonly make uſe of the compound of the preſent tenſe before *depuis*, ſince, as, there has been a great battle ſince I ſaw you; *il y* a eu *une grande bataille*, depuis *que je ne vous ai vu.* Sometimes we make uſe of this tenſe inſtead of the compound of the future, as, will you have done ſoon? avez-vous *bientôt fait*, inſtead of *aurez-vous bientôt fait?*

5. The future is uſed as in other languages.

EXERCISES *upon* TENSES.

1. Hiſtory *is* the picture of (1) times and (1) men; *Hiſtoire*, f. *portrait*, m. *tems*
conſequently the image of inconſtancy, caprice and a *par conſéquent* ——, f, ——*ce*, f. ——*ce*, m.
thouſand variations.
f.

We ſcarce *act* according to our principles; when we *guère agir* (a) *ſelon*
meddle with adviſing, we ſpeak like (2) oracles, and, on *ſe méler* (a) *de conſeiller parler* (a) *comme* (3)
our own account, we *act* like fools.
compte, m. (2) *fous.*

Fear exaggerates the danger, and it is contagious.
Crainte, f. ——*rer*, (a) m. ——*eux.*

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2. The Lacedemonians preſented drunken ſlaves to the
Lacédemoniens donner (b) (1) *ivre* (2) *eſclave* *en*
view of their children, | to inſpire them with | more
ſpectacle *à* *afin de inſpirer leur*
(3) horror of drunkenneſs.
ivrognerie.

It *was* a cuſtom among the Romans to ſacrifice (4) little
(b) *chez* *ſacrifier*
infants to the domeſtic (2) Gods, for the happineſs of the
domeſtique *bonheur*, m.
family.
famille, f.

The Scythians *ſacrificed* to Diana all the ſtrangers who
Scythe (b) *Diane* *étranger*
fell into their hands.
tomber (b) *entre*

The Lacedemonians *ſacrificed* their children to the ho-
(b) *à*
nour of Mercury.
——*re.*

Seleucus | uſed to ſay, | that he (5) who could know
dire (b) *ſavoir* (f. irr.)
the weight of a ſceptre, would not deign to pick it up.
poids, m. *ſceptre*, m. *daigner* (f) *ramaſſer* (6) *le*
The tiara *was* the crown peculiar to the Aſian
tiare, f. (b) *couronne*, f. *particulier* *d'Aſie*
princes.

The Duke of Guiſe ſays in his Memoirs, that Inno-
dire (a. irr.)
cent X. did weep whenever he pleaſed, and that he
pleurer (b) *quand* *il lui* plaire (b. irr.)
was a very great actor.
(b) *comédien*, m.

Don Luis de Haro, miniſter of the court of Spain, ſaid
miniſtre *cour*, f.
of Cardinal Mazarine, that *he was* greatly defective
avoir (b) *un grand défaut*, m.

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in politics, becauſe he always wanted to cheat.
(1) *politique*, *vouloir* (b.irr.) *tromper*.

The learning of the old Egyptian prieſts conſiſted
ſcience, f. (2) *ancien Egyptien* (3) *prêtre* conſiſter (b)
in geometry and aſtronomy.
dans

Herophilus, a doctor of the Druids, gave anatomical
Hérophile *Druide*, *donner* (c) *d'anatomie* (4)
lectures on the bodies of more than ſeven hundred living
leçon, f. *de* *vivant* (3)
men. The Druids *had* the direction over all things which
Druides (b) *intendance*
belonged to the divine (3) worſhip in Gaul; they *had*
regarder (b) *culte*, m. *dans* *Gaules*; (b)
the cruelty to kill men on the altars of their Gods.
cruauté, f. *de* *égorger* *autel*

Orpheus, according to the fable, mixed ſo agreeably
Orphée, *ſuivant* f. mêler (b) *agréablement*
his voice with his lute, that he ſtopped the courſe
voix, f. *luth*, m. arrêter (b) *cours*, m.
of rivers, calmed the tempeſts, even attracted the moſt
rivière, f. calmer (b) *tempête*, f. attirer (b)
ſavage beaſts, and gave motion to the trees
ſauvage (3) *animaux*, donner (b) (5) *mouvement*, m. *arbre*, m.
and rocks.
rocher, m.

The Romans always kept the ſacred fire in the
ſans ceſſe entretenir (b) *ſacré* (3)
temple of Veſta; they looked upon the extinction
regarder (b) *extinction*
of it as an omen of public (3) diſaſter, and the chief
(6) *en comme préſage*, m. *déſaſtre*, m. *grand*
prieſt kindled it again, at the ſun-beams, with
pontife le rallumer (b) *aux* *ſoleil*, m. (4) *rayons*, m.
the religious ceremonies preſcribed by Numa Pompi-
religieux (3) *cérémonie*, f. *preſcrit*
lius.

Richelieu's (4) ſoul breathed haughtineſs and vengeance,
ame, f. reſpirer (b) *hauteur*, f. f.

	Page	Art.		Page	Art.		Page	Art.
(1)	6	14	(3)	73	7	(5)	56	2
(2)	73	6	(4)	72	1	(6)	82	18

Mazarine *was* pliant and | eagerly desirous | of wealth.
(d) *souple* *avide* *biens.*

It has been said of Augustus Cæsar, that he *was* always
On a dit (b)
master of (1) his animosity, and of all his passions: or rather
té, f. *plutôt*
that having but one, to which he did sacrifice all the
n'en avoir (h) *que* *laquelle* *sacrifier* (b)
others, his (1) ambition did regulate all his proceedings, did
f. *régler* (b) *démarche*, f.
animate all his designs, and did form all his connections:
animer (b) *dessein*, m. *former* (b) *liaison*, f.
he did not ruin his enemies, but when he did despair to
ne perdre (b) *que* *désespérer* (b) *de*
| reconcile them to him; | and it *was* less to | take a
les gagner *ce* (b) *pour* *se*
revenge | of the harm which they had done (2) to him, than
venger *mal*
to prevent that which they could do (2) to him.
prévenir celui qui *pouvoir* (b) *faire*

If we did not flatter ourselves, the flattery of others,
flatter (b) *nous mêmes* *rie*, f.
could never hurt us.
ne nous feroit jamais de mal,

Scipio Africanus | used to say | that he would rather
dire (b. irr.) *aimer* (f) *mieux*
save the life of one citizen, than to defeat one (3) hundred
sauver *citoyen*, m.
enemies.

King Alphonso | used to say | that a prince ought so
dire (h) *doit*
much to love truth, that every (4) word of (5) his ought
tellement *vérité*, f.
to have as much credit and power, as the oaths
autant (6) *force*, f. *que* *serments*, m.
of private men.
des particuliers.

3. Plato banished music out of his commonwealth.
Platon bannir (c) *de* *république*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	92	2	(3)	58	20	(5)	92	8
(2)	82	11	(4)	112	6	(6)	134	5

Socrates learned to dance when he was | an old man. |
apprendre (c) *à* *vieux*
Cardinal Bibiena, Pope Leo (1) X. and the archbiſhop of
Léon *archevêque*
iſſino, revived, | as much as | they could the the-
réſuſciter (c) *autant que* pouvoir (c.irr.)
e of the Greeks. Bibiena gave the Calandra in 1482.
Grec donner (c) *Calandre*, f.
ter him, they had the plays of the immortal Arioſto,
on (c) *comédie*, f. *Arioſte*,
the famous Machiavel's (2) Mandragora. The taſte for
Mandragore, f. *goût*, m. *de la*
orals prevailed. Taſſo's Aminta *had* all the ſuc-
orale prévaloir (c. irr.) *Taſſe* (2) *Aminthe* (c) *ſuc-*
(3) it deſerved, and Guarini's (2) Paſtor Fido ſtill
m. *mériter* (b) *Paſtor Fido*, m. *un ſuccès*
ater.
re plus grand.

The Sophoniſba of Mairet, gentleman | to the | duke of
Sophoniſbe, f. *gentilhomme* *du* *duc*
ntmorenci, is the firſt French tragedy in which
François (4) ——*die*, f.
three unities are obſerved; it *was* acted in 1629. Mairet
(c) *jouée*
ved the true way which Rotrou followed. The
rir (c) *la véritable carrière où* entrer (c)
ſcene, and almoſt the whole fourth act of Rotrou's (2)
ſcène, f. *tout* *acte*, m.
ceſlaus, are maſter-pieces. Corneille came afterwards;
ceſlas (6) *chefs d'œuvre* paroître (c) *enſuite*
vas the creator of the French (4) ſtage.
c) *théâtre*, m.

hædrus was a man of wit; delicate, gracious, and
hèdre (b) *eſprit*; *délicat*, *gracieux*,
e. Who would have thought that an author ſo per-
avoir (f) *croire* (i)
could be forgotten, even at Rome, in the time of
uvoir (g. irr.) *oublier* (i) *même* *dès*
ca! that is to ſay, fifty years, at moſt, after the
ue! *c'eſt-à-dire*, *an*, m. *tout au plus*

Page	Art.		Page	Art.		Page	Art.
73	5	(3)	103	4	(5)	57	7
73	1	(4)	73	7	(6)	56	2

death of the author. He remained in that oblivion till
demeurer (c) *oubli*, m. *jusqu'au*
the ſixteenth century, when Francis Python brought him
ſiècle, *que François* redonner (c) *lui* (1)
to light again.
la lumière

Marius was very ill uſed by fortune; however, he did
(c) *maltraité* *cependant*,
not loſe his (2) courage.
perdre (c)

Cardinal Richlieu was admired and hated.
(c)

The Parliament of Paris made a decree againſt
rendre (c) *arrêt*, m.
Charles VII. and baniſhed (1) him from the kingdom;
bannir (c)
they began a criminal (3) law-ſuit againſt Henry III.
il commencer (c) *procès*, m. *Henri*

Bernard Reynaud, a (4) Frenchman, was the firſt who in-
François (c) *in-*
vented the bombarding of cities with a fleet; Algiers
venter (c) *à bombarder des ville*, f. *flotte*, f. *Alger*
was the firſt (5) bombarded city.
(c)

John Sobieſki, king of Poland, obliged Cara Muſtapha,
Jean *Pologne*, obliger (c)
who commanded the Ottoman army, to raiſe the ſiege of
commander (b) *Ottoman armée*, f. *lever ſiége*, m.
Vienna on the 12th September, 1683.
Vienne

The deſire of Alexander the Great to be thought the
déſir, m. *Alexandre* *de paſſer pour*
ſon of Jupiter Ammon, cauſed (1) him to wear the horns
faire (c) *porter corne*, f.
of that God.

Midas obtained that favour of Silenus, that what-
obtenir (c) *Silène* *tout ce*
ever he touched ſhould become gold; but he ſoon
que toucher (f) *devenir* (f) *or*; *bientôt* (6)

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	73	7	(5)	72	2
(2)	58	15	(4)	58	17	(6)	59	5

repented it, becauſe the victuals themſelves, which
ſe repentir (c) *en* (1) *viandes même*
he touched, were changed into gold, and, with all his gold,
(b) *ſe changer* (b)
he was ſtarving.
mourir (b) *de faim.*

At the inſtant when Phocion was about to die, they
A *que* *devoir* (b) *on*
aſked him what commands he had for his ſon; he
demander (c) (2) *lui ce que il avoir* (b) *à* *dire à*
anſwered, to forget the injury of the Athenians.
répondre (c) *de oublier* *injure*, f. *Athénien.*

Milo, the Crotonian, after (3) having carried a bull two
Milon de Crotonne, *porté* *taureau*, m. *de*
years old on his ſhoulders, all along the ſtade, at the
deux ans *épaule* *tout le long du ſtade*, m.
Olympic games, killed (2) him with his fiſt, and
Olympiques (4) *jeux*, aſſommer (c) *d'un coup de poing,*
ate (2) him up the very ſame day.
manger (c) *tout* *entier le jour même.*

The temple of Diana, at Epheſus, was burnt on (5) the
temple, m. *Diane*, *Ephèſe*, (c) *brûler* (i)
day that Alexander the Great was born.
naître (c. irr.)

The Jeſuits-bark covers the trunk of a tree which
quinquina, m. *couvrir* (a) *tronc*, m.
grows in Peru, in the province of Quito; this
croître (a. irr.) *Pérou*, m.
bark is a ſpecific againſt intermitting fevers. Bar-
écorce, f. *ſpécifique*, m. *intermittent* (4) *fièvre*, f.
beyrac, a famous phyſician of the laſt century, was the
célèbre médecin, m. *dernier ſiècle*, m. (c)
the firſt in France who made uſe of this marvellous
faire (c. irr.) *uſage* *merveilleux*
antidote. Sydenham | brought (1) it into eſteem, | at the
fébrifuge, m. *l'accréditer* (c) *en* (6)
ſame time in England.

Men have almoſt quite perverted the uſe of
preſque entièrement *pervertir* (i) *uſage*

	Page	Art.		Page	Art.		Page	Art.
(1)	82	13	(3)	6	27	(5) on is not expreſſed.		
(2)	82	11	(4)	73	7	(6)	58	16

ſpeech, and made (1) words to ſignify nothing.
parole, f. *faire* (i) *pour ne ſignifier rien.*

The faction of Cæſar ſoon became a ruling party,
f. *bientôt* (2) *devenir* (c) *dominant* (3) *parti*, m.
which | put an end to | the republic.
engloutir (c)

The celebrated Phrynea offered to raiſe again the
célèbre Phrynè offrir (c) *de relever*
walls of Thebes, on condition that they would engrave
muraille, f. *à on graver* (f)
to her honour this inſcription: Alexander has deſtroyed
à gloire, f. f. *détruire* (i)
the walls of Thebes, and the courtezan Phrynea has
mur, m. *courtiſane*, f.
rebuilt (4) them.
rebatir (i)

The ſeries of revolutions cauſed by
enchainement, m. *occaſionner* (i)
events and prepared by the paſſions, brought Rome
événement, m. ramener (c)
at laſt to its primitive (3) government, which was monar-
enfin (b) *monar-*
chical.
chique.

Attilla made a continual (3) traffic of the fright of
faire, (b. irr.) *frayeur*, f.
the Romans; but Julian, by his (5) wiſdom (6) conſtancy, (6)
ſageſſe, f. *conſtance*, f.
economy, valour, and an uninterrupted ſeries of heroic (3)
économie, f. *valeur*, f. *non interrompue* (3) *ſuite*, f.
actions, drove back the barbarians from the frontiers of
rechaſſer (c) *barbare*
his empire; and the terror which his name inſpired,
terreur, f. *nom*, m. *inſpirer* (b)
contained (4) them as long as he lived.
contenir (c) *tant que* vivre (c. irr.)

The Straits of Gibraltar *was* the term of the travels
détroit, m. (c) *terme*, m. *voyage*, m.
of Hercules.

	Page	Art.		Page	Art.		Page	Art.
(1)	56	2	(3)	73	7	(5)	92	4
(2)	59	5	(4)	59	2	(6)	59	1

It *was* about the middle of the fifteenth century
Ce (c) *vers* *milieu*, m. *siècle*, m.
that they made uſe of coffee, at Aden, a (1) famous
on (2) *faire* (c) *uſage* *café*, m.
port in the gulph of Arabia. Thence it paſſed to
port, m. *ſur* *De là* paſſer (c)
Grand Cairo, afterwards to Conſtantinople, and thence it
Caire, m. *enſuite* *d'où*
was ſpread in a ſhort time, over all Aſia. Thevenot
ſe repandre (c) *en peu de tems*, *dans* *Aſie*, f.
brought (3) it firſt to France in 1656.
apporter (c) *le premier*

Junius Brutus endeavoured to procure the favour of
tacher (c) *de ſe* ——*rer*
the citizens by the havock of his (4) own family, and
citoyens *deſtruction*, f. *propre famille*, f.
parricide,
par le parricide.

Catiline promiſed ſome the gratifying their luſt,
promettre (c) *aux uns* *ſatisfaction*, f. *de* *paſſion*,
others the death of their parents.
mort, f.

How many more (5) men *have been* cut off by the vio-
détruire (i)
lence of men, than by all other calamities!
f. ——*té*, f.

4. At all times the number of the wicked *has* exceeded
De *nombre*, m. *méchant*, m. *ſurpaſſer* (i)
that of the good.
bon, m.

Never reproach the ſervices (6) you *have* rendered
Ne reprocher (k) *jamais* *rendre* (i)
to another.

5. Be diligent and you *will be* rewarded.
récompenſer (i)

When a labourer *ſhall have* worked for you,
Lorſque *ouvrier*, m. (d) *travailler* (i)
mind to pay (3) him exactly.
avoir (k) *ſoin de payer*

	Page.	Art.		Page	Art.		Page	Art.
(1)	58	17	(3)	59	2	(5)	57	11
(2)	10	1	(4)	92	4	(6)	103	4

There will be always wars among men, becauſe they
Il y avoir (d) *entre*
are ambitious and (1) governed by intereſt.

Remove the cauſe, and the effect will ceaſe.
Détruire (k) f. *effet*, m. *ceſſer* (d)

When you *ſhall have* once felt how hard it is to
Quand (d) *ſentir* (i) *combien dur de*
bear an injury, you will better comprehend how
ſouffrir injuſtice, f. *mieux* (2) comprendre (d)
unlawful it is to do one.
criminel faire (3) *en*.

	Page	Art.		Page	Art.		Page	Art.
(1)	59	4	(2)	59	5	(3)	82	13

SECTION II.

THE USE OF THE SUBJUNCTIVE MOOD.

1. The ſubjunctive mood is uſed after *que* or *qui*, preceded by a verb denoting doubt, wiſh, fear, command, prohibition, &c. ſuch are *craindre*, *prier*, *douter*, *ſouhaiter*, *permettre*, *commander*, *défendre*, &c. as, his father has forbidden him to go thither; *ſon père a* défendu qu'*il y* allât. But when any of thoſe verbs govern a noun or pronoun, the verb following is put in the infinitive mood, commonly with the prepoſition *de* before it; as in the foregoing example, *ſon père* lui a *défendu* d'*y* aller.

2. The ſubjunctive mood is likewiſe uſed after *que*, preceded by ſome impersonal verbs, as, I muſt go thither; *il faut que j'y* aille. See the 9th obſervation upon impersonal verbs.

3. There are ſome impersonal verbs which govern the indicative mood; ſuch are, *il paroît*, *il y a apparence*, &c. and thoſe which denote any thing more poſitively. But, when the ſame impersonal verbs are uſed negatively or interrogatively, they govern the ſubjunctive mood, as, it is true that you are married; *il eſt vrai que vous* êtes *marié*; is it true that you are married? *eſt il vrai que vous* ſoyez *marié?*

4. The ſubjunctive mood is uſed after verbs preceded by *ne* or *ſi*, uſed in a doubtful manner, and followed by *que* or *qui*, as, I do not believe that he has done it; *je* ne *crois pas* qu'il *l'*ait *fait*; if you think I am an honeſt man, ſi *vous croyez* que *je* ſois *honnête homme*. Some grammarians pretend, that ſpeaking in the laſt inſtance poſitively, the verb following *que* is put in the indicative mood, as, *ſi vous croyez que je* ſuis *honnête homme*.

5. The indicative mood is more properly uſed in the foregoing caſe, after the verbs *dire*, *énoncer*, *affirmer*, and ſuch like, as, if you ſay that he is an honeſt man; *ſi vous* dites *qu'il* eſt *honnête homme*; Except when the verb *dire* is

followed by *que*, and a verb implying a command or prohibition, as, tell him to come ; *dites-lui* qu'*il* vienne.

6. The ſubjunctive mood is uſed after the verb *il ſemble*, it ſeems, as, it ſeems that you are angry ; *il ſemble que vous* ſoyez *fâché*. But, if that verb has before it a pronoun, or a governed word after it, the indicative mood is to be uſed, as *il* me *ſemble*, or *il ſemble* à la compagnie *que vous* êtes *fâché*.

7. A verb following another, which is in the ſubjunctive mood, muſt alſo be put in the ſame mood after *que* or *qui*, as, do you believe that he expects I ſhall come ? *croyez-vous qu'il* s'attende *que je* vienne ?

8. The ſubjunctive mood is uſed, 1ſt, after *quoique*, *quelque*, *quel*, *que*, &c. ſignifying whomſoever, whatſoever, &c. as, though you are rich ; *quelque riche que vous* ſoyez. See the 19th and 20th obſervations upon indeterminate pronouns, page 114.

2dly, After *que* uſed inſtead of repeating the conjunction *ſi* in the ſecond member of a ſentence, as, if you ſtudy and take pains ; *ſi vous étudiez & que vous* preniez *de la peine*. See the 5th obſervation upon conjunctions, chap. x.

3dly, After the pronoun *qui* or *que* preceded immediately by a ſuperlative, as, it is the beſt news you can tell me ; *c'eſt la meilleure nouvelle* que *vous* puiſſiez *me dire*.

4thly, After *que* uſed inſtead of *de ce que*, which governs the indicative mood, as, I am ſorry he is not come ; *je ſuis fâché* qu'*il ne* ſoit *pas venu*, or, de ce qu'*il n'*eſt pas venu.

5thly, After the relative pronoun *qui* or *que* between two verbs, ſo as to expreſs ſome deſire, need, or neceſſity, as, I ſeek a woman who is handſome, rich, and wiſe ; *je cherche une femme* qui ſoit *belle*, *riche*, *& ſage*.

6thly, We elegantly make uſe of the compound of the preterperfect of the ſubjunctive mood after *ſi*, inſtead of the compound of the imperfect of the indicative, as, if I had been informed of it ſooner, that would not have happened ; ſi *j'en* euſſe été *averti plutôt*, *cela ne ſeroit pas arrivé*.

9. The verb which is in the future in Engliſh, is put in the preſent in French, whenever it ought to be in the ſubjunctive mood, as, do you think that he will come ? *croyez-vous qu'il* vienne ? I do not believe that he will write ; *je ne crois pas qu'il* écrive. Except after the verbs *ſavoir*, *aſſurer*, &c. where *ſi*, ſignifying whether, muſt be uſed inſtead of *que*, as, do you know, if, *or* whether he will come ? *ſavez-vous s'il* viendra ?

10. The verb which, according to the aforeſaid rules, is put in the ſubjunctive mood, muſt be put in the preſent tenſe of that mood, if it be preceded by a verb in the preſent or future tenſe, as do you believe that he will gueſs it ; *croyez-vous qu'il le* devine : will you believe now that he has written ? *croirez-vous à préſent qu'il* ait *écrit* ? If the firſt verb be in any other tenſe, or in a compounded one, the preterperfect of the ſubjunctive mood is to be uſed, as, what would you have him do ? *Que voudriez-vous qu'il* fît ?

This tenſe is likewiſe uſed when the verb which is in the ſubjunctive mood is followed by the conjunction *ſi*, and a verb in the imperfect tenſe, or a conditional expreſſion, though the firſt verb be in the preſent, as, do you believe that he could gueſs it, if you would not tell it him? *croyez-vous qu'il le* devînât, ſi *vous ne le lui diſiez pas* ? I doubt whether he would have ſucceeded without the help of his friends, *je doute qu'il* eût *réuſſi* ſans *le ſecours de ſes amis*.

As there are ſome conjunctions which require the ſubjunctive mood, and are every where the ſame, it will not be amiſs to lay them down here.

CONJUNCTIONS *governing the* SUBJUNCTIVE MOOD.

Afin que, pour que,	—	*that, to the end that,*
avant que, —	—	*before.*
ſans que, —	—	*without that.*
quoique, bien que, encore que,		*though.*
ſoit que, —	—	*whether* and *or.*
ſuppoſé, *ou* ſuppoſons que	—	*ſuppoſe that.*
au, *ou* en cas que,	—	*in caſe that,* or *if.*
à la bonne heure que,	—	*I grant that.*
non que, / non pas que,	—	*not that.*
ce n'eſt pas que,	—	*it is not that.*
pourvu que, —	—	*provided.*
à moins que, —	—	*unleſs.*
pour peu que, —	—	*if ever ſo little.*
de peur que, —	—	*for fear that.*
de crainte que, —	—	*leſt.*
loin que, —	—	*far.*
bien loin que, —	—	*very far from.*
malgré que, —	—	*for all that, though.*
nonobſtant que, —	—	*notwithſtanding that.*
Dieu veuille que, —	—	*God grant.*
Plaiſe *ou* plût à Dieu que,	—	*would to God.*
à Dieu ne plaiſe que,	—	*God forbid.*
finon que, / ſi ce n'eſt que,	—	*ſave, but.*

N. B. Theſe laſt two govern the ſubjunctive mood when they are preceded by a verb expreſſing a commandment, deſire, uncertainty. In other caſes they govern the indicative mood, as, I want nothing of you but to do your duty ; *je ne* veux *rien autre choſe de vous* ſinon que, *ou*, ſi ce n'eſt que, *vous* faſſiez *votre devoir* ; I have anſwered him nothing, but that I had executed his orders ; *je ne lui ai* répondu *autre choſe*, ſinon que, *ou* ſi ce n'eſt que j'avois *éxecuté ſes orders.*

EXERCISES *upon the* SUBJUNCTIVE MOOD.

1. The Ægyptians did not doubt that certain animals
Egyptien douter (b) *animal*, m. (1)
and (2) plants *were* divinities.
plante, f. (g) (3) *divinité.*

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(1)	8		(2)	59	1	(3)	56	2

Caligula ordered the Romans to render (1) him (2)
vouloir (c. irr.) *que* rendre (g)
divine (3) honour.

Alexander did ſo much honour to Pindar, that
Alexandre faire (c. irr.) *tant* (4)
when he put all to fire and ſword in the city of Thebes,
mettre (c. irr.) *tout à feu & à ſang*
he commanded (5) his (6) houſe to be ſpared, and all thoſe
commander (c) (g) épargner (i)
who were of his (6) race.
(b) *race*, f.

Good kings order that juſtice *be* well adminiſtered in
ordonner (a) f. (e) *adminiſtrer* (i)
their kingdom.
royaume, m.

Wiſdom requires that, in every thing we do we
Sageſſe, f. vouloir (a. irr.) *tout ceque faire* (a. irr.)
act with reflection.
agir (e)

Reaſon *requires that* our deſires *be* juſt, and *that* no
f. exiger (a) *deſir*, m. (e) *nulle*
impatience *may accompany* (1) them.
f. accompagner (e)

King John being importuned by a courtier to
ſolliciter (i) *courtiſan*, m. *à*
untomb the bones of a perſon, who in his life time
faire exhumer le corps de *durant toute ſa vie*
had been his great enemy: No, no, replied (c) the king,
(b)
I wiſh all my enemies *were* as honourably buried.
vouloir (f. irr.) que (g) *auſſi* *enterrer* (i)

Do nothing to-day that thou mayeſt repent of to-
Faire (k) *dont* ſe repentir (e. irr.)
morrow.

2. It is difficult for a man uneaſy and turbulent, to
que *inquiet*
enjoy true ſatisfaction.
avoir (e) *jamais un vrai contentement*, m.

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(2)	56	2	(4)	132	5	(6)	92	4

3. *It appears that* self-love *is* the most terrible and the
amour propre (a)
most dangerous of our enemies; since, after having insi-
puisqu' après s'être insi-
nuated itself with us under the title of an intimate coun-
nuer (i) *auprès de* *à* *titre* *intime* (1) *con-*
sellor; it makes use of the lights which this (2) employ
seiller, m. *ne se servir* (a) *lumières*, f.
gives (3) it only to betray (3) us.
que pour trahir

4. I do *not* believe that true friendship *can* ex-
croire (a.irr.) *vrai amitié*, f. pouvoir (e.irr.) *ex-*
ist among people who are not virtuous.
ister entre des personne, f.

There is *no* man so constant in his principles
Il n'y avoir (a) point *d'homme*
who has not changed sometimes. There is *no* (4) go-
que il n'en avoir (e) *quelquefois.*
vernment that *has* not had its variations.

There is *no* (4) condition so low, but may have
f. *bas* *que elle* ne laisser (e)
hopes; nor any so high, that *is* | out of the reach
esperance, f. *ni de* *élevé qu'elle ne* (e) *accessible*
of fear.
à (5) *crainte*, f.

The world can *never* be so bad, but an honest (6)
monde, m. *assez dépravé, pour que*
man will, at one time or other, be thought good
tôt *ou* *tard* ne être (e) *croire* (i.irr.)
for something.
à

5. You do not believe that the subjunctive mood *is* properly
croire (a) *mode*, m. *bien*
used in our language.
employer (i) *langue*, f.

6. It appears that man *is* ingenious in tormenting him-
sembler (a) (e) *à se tourmenter*
self.

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7. A man had better *be* poiſoned in his
Il valoir, (f) *mieux* qu'un *homme* (g) *empoiſonner* (i)
blood, than in his principles.
ſang, m.

It is of great (1) conſequence to *be* that (2) which we
f. *que nous* (e)
would be thought to be.
vouloir (f. irr.) *qu'on nous* croire (g).

8. 1ſt. There is no man, whatever merit he may have, but
quelque (e) *qui ne*
would be very ſorry if he knew all that is thought
(g) *mortifié* *ſavoir* (b) *on penſer* (a)
of him. (3).

However ſo glorious an action *be* in itſelf, it ought
Quelque f. (e)
not to paſs for great, if it be not the effect of wiſdom
(a) *ſageſſe*, f.
and good (1) deſign.
d'un *deſſein*, m.

2dly, If you read (4) hiſtory, and look for a
lire (a) que *vous* chercher (e)
prince equally favoured and perſecuted by fortune,
également favoriſer (i) *de la*
you will find (5) him in the perſon of the emperor
trouver (d) f. *empereur*, m.
Henry IV.

3dly, Homer, who invented the fables of the gods and (6)
Homère *inventer* (c)
demi-gods, is the *moſt* agreeable liar *that ever was*.
demi-dieux *menteur* (g)

The emperor Antoninus is looked upon as one of the
empereur *Antonin* *regarder* (i)
greateſt princes *who* ever reigned.
avoir (g) *jamais régné*.

They draw diamonds from the mines of Golconda
On tirer (a) *diamant*, m. *mine*, f. *Golconde*
and (6) Viſapour, *the moſt* renowned *which are* in the
renommé (e)

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East-Indies.
Oriental (1) *Indes.*

5thly, We have not one history which *is* true in all its
histoire, f. (e) *vrai*
parts.
partie, f.

6thly, If in my youth I *had* known the value
jeunesse, f. (g) *connoître* (i.irr.) *prix*, m.
of time and that it was irreparable, I would have em-
tems, m. (g) (f) *em-*
ployed (2) it (3) better.
ployer (i)

9. I do not believe that peace will *be* of long duration.
croire (a. irr.) *paix*, f. (e) *durée*, f.

10. What would you have him to do against three?
Que vouloir (b.irr.) *vous qu'il* faire (g)
to die.
qu'il mourir. (g)

Could you believe that Milton *had* been one of the
croire (f) (g) (i)
warmest abettors of the murderers of Charles the (4)
ardent défenseur, m. *meurtrier*, m.
Second.

11. We despise the world, when we know (2) it thoroughly
mépriser (a) *connoître* (a) *à fond*;
but we give ourselves up to it before we know (2) it;
se livrer (a) (2) *y* avant que *connoître* (e)
and the heart is frequently lost *before* reason enlightens
souvent égaré *éclairer*
(2) it.
(e).

The magistrates sometimes (3) are obliged (5) to tolerate cer-
de tolérer
tain evils for fear that greater ones should happen.
mal, m. (6) de crainte que *il ne en* arriver (e) *de plus grand.*

You never will become learned, unless you
ne jamais (3) *devenir* (d) *savant* amoinsque
study methodically and assiduously.
étudier (e) *avec méthode* *avec assiduité.*

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SECTION III.

THE GOVERNMENT OF VERBS.

1. Active verbs govern the firſt caſe, *ſee* p. 7. as, I read books; *je lis* les livres. Paſſive verbs govern the ſecond e, as, he is eſteemed by all men; *il eſt eſtimé* de tout le nde: they alſo govern the firſt caſe with the prepoſition , ſpeaking of ſome action of the body, as, he was killed robbers; *il a été tué* par des voleurs.

n ſpeaking of actions, which partake both of the ſentiments of the mind, motion of the body, we commonly make uſe of *par*, though we ſay, *il ntouré* de *gens ennuyeux*, he is ſurrounded by troubleſome people; here *uré* expreſſes only, that troubleſome people are round about him.

2. Some verbs are followed by the prepoſition *à* without other caſe; ſome, beſides the prepoſition *à*, govern alſo : 1ſt or the 2d caſe, as:

éir à quelqu'un, *to obey ſome body.*

nſer *à* quelque choſe, *to think of ſomething.*

nner quelque choſe *à* quelqu'un, *to give ſomething to ſome body.*

coutumer quelqu'un *à* quelque choſe, *to accuſtom ſomebody to ſomething.*

3. Some verbs are followed by the prepoſition *de*, without other caſe; ſome others, beſides the prepoſition *de*, govern o the 1ſt of the third caſe, as:

ſouvenir *de* quelque choſe, *to remember ſomething.*

édire *de* quelqu'un, *to ſlander ſome body.*

cepter quelque choſe *de* quelqu'un, *to accept ſomething of ſomebody.*

ertir quelqu'un *de* quelque choſe, *to admoniſh ſomebody of ſomething.*

mmander à quelqu'un *de* faire quelque choſe, *to command ſomebody to do ſomething.*

4. Many verbs govern the infinitive with the prepoſition *à* ore it: in this caſe, *to* in Engliſh almoſt always may be nged into in, or for, as, help me to do it, *or* in doing it; *ez-moi* à *le faire.*

5. Some verbs have the prepoſition *pour* before their infi- ive, which happens when *to* denotes the deſign, end, or ſon of the paſſion or action of the verb. Therefore, *to* be changed into; *in* order to, with a deſign to, to the end

that, as, I came in order to see you, *or* with a design to see you ; *je suis venu* pour *vous voir*.

6. There are five verbs after which *de* or *à* are indifferently used before the infinitive, as, *contraindre, continuer, discontinuer, essayer, forcer*.

The verb *obliger* in the sense of to force, to excite, to engage, is followed by the preposition *à* before the infinitive, as, I will oblige him to do it; *je l'obligerai* à *le faire* ; when it is used passively, it is followed by the preposition *de*, as, he was obliged to do it ; *il fut obligé* de *le faire*.

When the verb *tâcher* signifies to aim, it requires the prepositon *à* before the infinitive, as, he aims to hurt me ; *il tâche* à *me nuire* : otherwise it requires the prepositon *de*, as, I will endeavour to please you ; *je tâcherai* de *vous plaire*.

When the verb *s'efforcer* is used in the sense of to strive, to strain, to make use of all one's strength, it requires the prepositon *à* before the next infinitive ; but, when it is used in the sense of to endeavour, to make use of one's industry, it requires the prepositon *de*, as, he strove to run ; *il s'est efforcé* à *courir* ; he endeavours to please her; *il s'efforce* de *lui plaire*.

When the verb *tarder* is used personally, it requires the prepositon *à* ; if impersonally, the prepositon *de*, as, do not tarry ; *ne tardez pas* à *revenir* ; I long to see her ; *il me tarde* de *la voir*. In this sense it is always joined to a third case, and may be followed by *que*, with the verb in the subjunctive mood, as, *il me tarde* que *je ne la* voye.

The verb *commencer* is sometimes followed by *de*; according to the FRENCH ACADEMY, the ear is the judge in such a case. When it signifies to begin by, it is followed by *par*, as, he began by reading *Æsop's* Fables, *il commença* par *lire les Fables d'Esope*.

The verb *manquer* requires the prepositon *de* before the infinitive, when it is used negatively, as, I will not fail to do what you please ; *je ne manquerai pas* de *faire ce que vous voulez* ; or, when it signifies, to be near, to have like, as, I had like to fall ; *j'ai manqué* de *tomber*. In this sense it is always used affirmatively, and in familiar discourse.

But when it is used affirmatively in the sense of not to do what one ought, it is followed by the prepositon *à*, as, he has failed to do his duty ; *il a manqué* à *faire son devoir*.

7. *De* is used before the infinitive of verbs, to which are joined certain nouns without an article ; such are avoir [illegible] permission, envie, coutume, besoin, sujet, raison, tort, occasion, &c. *de*.

Infinitive moods, governed by the verb *être*, followed by a noun, govern the second case, take also *de* before them, as, I am glad to see you ; *je suis en* aise de *vous voir*. But if the verb *être* be followed by an adjective which governs the third case, the verb which is in the infinitive takes before it the prepositon *à*, as he is ready to go thither ; *il est* prêt à *y aller*.

9. When *être*, signifying to be, is followed by a noun, and preceded by *ce*, the following verb, in the infinitive mood, is preceded by *que de*, as, it is a folly to forget one's self ; *c'est une folie* que de *se méconnoître*.

10. *De* is put before the infinitive after *venir* and *ne faire que*, signifying to have just, or be just, as, I left him just now ; *je viens* de *le quitter*, or *je ne fais que* de *le quitter*. These two verbs are frequently used thus in the present and imperfect tense, but in no other.

11. *A* is put after the verb *venir*, signifying to begin, *or* to set about doing something, as, when I began, *or* set about, to speak ; *quand je vins* à *parler*. This verb is used in all its tenses, and is commonly placed after some conjunc-

ometimes it ſignifies nothing in Engliſh, and is added to the French when he will know that; *quand il* viendra *à ſavoir cela.*
s put before infinitive moods or verbal nouns governed by *être*, pre-e, and uſed in the ſenſe of to be one's turn, one's buſineſs, *or* one's t is your turn to drink; *c'eſt à vous* à *boire.*
e verb coming after *aſſez* or *trop* very often requires the prepoſition e it, as, he has vanity enough to believe it; *il a aſſez de vanité oire.* Sometimes it takes the prepoſition *de*, as, it was not ſufficient him: *ce n'étoit pas aſſez* de *l'outrager*; ſometimes no prepoſition this inſults me enough, *or* too much; *c'eſt aſſez* ou *c'eſt trop m'in-*ſence it appears how much grammarians are in the wrong, in ſaying or *trop* always require the prepoſition *pour* before the next infini-

ill governed words, falſe caſes are to be avoided, as, that pleaſed and he prince, *cela plut* au *prince* & le *charma*; and not *cela plut* & *prince*; becauſe *plaire* govern the third caſe of the perſon, and ne firſt.

There are ſome verbs which take no prepoſition after fore the infinitive mood, as: *aller, venir, envoyer, faire, oſer, voir, pouvoir, vouloir, croire, prétendre, de-uter, entendre, daigner*, &c.

EXERCISES *upon* VERBS.

n I ſee (1) birds build their neſts with ſo much *voir* (a. irr.) former nid *tant* (2)
ſkill, I aſk what maſter taught (3) them *treſſe, demander* (a) apprendre (c. irr.)
ıtics and architecture?
ıtique

will reward the good, and puniſh the récompenſer (d) bon, m. punir (d)

, m.

ng adorns the mind.
e, f. orner (a) eſprit.

your neighbour, and do not *inſult him* in his k) prochain, m.
ıne.
e fortune.

ng *perſuades men* more effectually than good *ne perſuader* (a) *efficacement*

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examples.
m.

A ſagacious man, who ſees the conſequences in their
ſage voir (a. irr.) f.
principles, and the effects in their cauſes, may
pouvoir (a. irr.)
make himſelf | to be looked upon | by the people as a
ſe faire *regarder* *du* *peuple*
prophet.
prophète, m.

The wiſe know how (1) to foreſee events
L'homme ſage ſavoir (a. irr.) prevoir (2) *évènement*, m.
and to | lay hold of | occaſions.
ſaiſir

Plutarch calls love a double intoxication.
appeller (a) *ivreſſe*, f.

A thought is not fine, if (3) it is not underſtood by the
penſée, f. *beau* *entendre* (i)
moſt ignorant, and eſteemed by the moſt ſkilful.
eſtimer (i) *habile*.

The man, who cannot bear misfortune, is really
pouvoir (a. irr.) *ſupporter* (2) *infortune*, f.
unhappy.
malheureux.

We eaſily forget our faults, ſays Gracian, when they
aiſément (4) *oublier* (a)
are known only to us.
ne être (a) *ſavoir* (i. irr.) *que* *de*

The burying ground of the Africans are planted with flowers,
cimetière, m. *de* *fleur*
leſs to ſerve as ornaments than to indicate the frailty
pour *de* *pour* *fragilité*, f.
of human life.
humain (5) *vie*, f.

Our timidity augments the arrogance of an enemy.
lacheté, f. ——ter (a)

2. Our heart perſuades (6) *us* eaſily what it deſires.
cœur, m. *aiſément ceque il déſirer* (a)

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(1) how *is not expreſſed.*			(3)	10	5	(5)	73	7
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He (1) who engages another to commit a crime
persuader (a) à *un autre de commettre* m.
is not less guilty than he (1) who commits (2) it.
coupable

An honest man hurts nobody, he does not slan-
ne nuire (a) à *personne* *mé-*
der his neighbour.
dire (a.irr.) *voisin*, m.

Locke said, in speaking of Paradise Lost, that
dire (b. irr.) *à l'occasion* (3) *Paradis*, m. *Perdu*
the Greeks recommended *to the* poets to sacrifice *to the*
recommander (b) *de* sacrifier
graces, and that Milton had *sacrificed to the* devil.
(b) *diable.*

Polybius very judiciously (4) compares peace *to* health,
judicieusement *paix*, f. *santé*, f.
and war *to* a dangerous (5) illness,
guerre, f. *maladie*, f.

3. Let us fear *to* dishonour ourselves.
craindre (k) *deshonorer*

The excess of the distemper sometimes (4) forces the
intemperance, f. *mal*, m. *forcer* (a)
physician *to* be cruel.
médecin, m.

Aristippus the philosopher, requested his companions *to*
charger (c)
tell from him to his fellow citizens, *to* mind betimes
de sa part *concitoyen*, m. *songer de bonne heure*
to provide themselves with stores, which they could
à *se procurer* *des biens* *pouvoir* (g. irr.)
save with them from shipwreck.
sauver *naufrage*, m.

A learned (5) man doubts of all that (6) which is not
docte douter (a)
certain; the prudent (5) man mistrusts all that which is
se méfier
not sure; the wise (5) man abandons to popular prejudices
populaire (5) *préjugés*, m.

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(1)	97	4	(3)	56	1	(5)	73	7
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all that which is not sufficiently ascertained.
suffisamment *assuré*.

The thief is afraid *of* (1) being discovered: the
larron, m. craindre (a) *découvrir* (i. irr.)
rogue *of* being known; the sharper *of* being sur-
fripon, m. *reconnoître* (i. irr.) *filou*, m. *sur-*
prised; and the robber of being taken.
prendre (i. irr.) *voleur*, m. *prendre* (i. irr.)

The miser does not more (2) enjoy what he has, than
avare, m. *jouir* (a) *de*
what he has not.

The Dutch have a good proverb: Thefts never
Hollandois, m. (3) *vol*, m. *jamais* (x)
enrich; alms never impoverish; prayers hin-
enrichir (a) *aumône*, f. *appauvrir* (a) *prière*, f. *n'em-*
der no work.
pêcher (a) *travailler*.

If we had no (4) pride, we would not so often com-
(b) *orgueil*, m. *plain-*
plain of that of others.
dre (f)

Isocrates says that a prudent (5) man ought to
devoir (a) *se*
remember things passed, to make use of the present, and
ressouvenir des *se servir*
foresee those which are to come.
prévoir *les* *futures*.

4. Herodotus tells us of the ancient Persians, that
Hérodote *raconter* (a) *Persan*,
from the age of five years to twenty, they instructed
depuis *an*, m. *jusqu' à* instruire (b)
their sons only in three things, *to* manage the horse, *to*
dresser
make use of the bow, and *to* speak truth.
se servir *arc*, m. *dire vérité*, f.

Astræa was the daughter of Jupiter and Themis; after
Astrée (b)
(1) having dwelt upon earth, during all the golden age,
habiter (i) *durant* *d'or* (6) *âge*, m.

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ſhe returned to heaven, | as ſoon as | men began *to*
s'en retourner (c) *dès que* commencer (c)
corrupt themſelves.
ſe corrompre.

The ſtudy of hiſtory *diſpoſes* (1) us not to be ſurpriſed
étude hiſtoire, f. *n'être point ſurprendre* (i)
at the various events of (2) which we are the witneſſes.
des divers évènements *témoin*, m.

A good inſtructor endeavours to render agreeable
précepteur, m. *s'efforcer* (a) *à*
| every thing | which is uſeful.
tout *cequi*

Julius Cæſar having landed in England, ſaw that the
(h) *fait une deſcente* *voir* (c. irr.)
inhabitants of (3) that iſland uſed very long ſwords and
avoir (b) *épée*, f.
very ſmall ſhields, from which de drew (3) this judicious
bouclier, m. *de* *là* *tirer* (e)
conſequence, that it would be dangerous to have *to* fight
f. (f) *de* *à combattre*
with men who thought more *to* offend their enemies than
ſonger (b) *à*
to defend (4) themſelves.

5. Diana had her (5) temple at Epheſus; it was one of the
Diane (b) m. *Epheſe*; *ce* (b)
ſeven wonders of the world; Eroſtratus ſet it on
merveille, f. *mettre* (c. irr.) (1) *y le*
fire *to* render his name immortal; but the Epheſians
feu pour *nom*, m. *Epheſiens*
prohibited, on pain of death, the very mention of his
défendre (c) *de la vie* *de même* *prononcer*
name.

According to Newton's (6) calculations, ſeven or eight
Selon *calcul*
minutes are ſufficient for the light *to* come from the
minute *ſuffire* (a) *à* *la lumière*, f. *parvenir*
ſun to the earth; that is to ſay, *to* croſs a diſtance
juſqu'à *la* *c'eſt-à-dire* *traverſer* *eſpace*, m.

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(6)	103	2	(4)	10	2	(6)	72	2

of near thirty-three million of leagues.
près de *million* *lieue.*

Palamedes invented the game of chefs, at the ſiege
Palamède inventer (c) *jeu*, m. *échecs*,
of Troy, as well *to* ſerve for a diverſion to the ſoldiers,
Troye, *tant* *ſervir* *au* *divertiſſement* *des* *ſoldats*,
as *to* teach (1) them the ſtratagems of war.
que *apprendre* *ruſe*, f. *guerre*, f.

Man has too much knowledge *to* be a Sceptic and
trop *connoiſſance*, f. *Sceptique*,
too much weakneſs *to* be a Stoic.
foibleſſe, f. *Stoicien.*

Youth want wiſdom *to* deliberate, and
La jeuneſſe manquer (a) (2) *ſageſſe*, f. *délibérer*
old age want ſtrength *to* execute.
vieilleſſe, f. *puiſſance*, f.

6. We have ſcarcely begun *to* live, when we muſt
à peine a-t-on commencer (i) *vivre que il falloit* (a.irr.)
think of dying.
ſonger *mourir.*

As religion obliges us *to* revere princes, princes are
f. obliger (a) *révérer*
obliged to revere religion.

Many people take upon themſelves to (3) reform the
Aſſez de gens *ſe méler* (a)
world, but ſcarcely any one begins *to* reform
monde, m. *mais* *preſque* *perſonne ne commencer* (a)
himſelf.
ſoi-même.

Charles (4) XII. king of Sweden, ruined his kingdom,
Suède —*er* (c) *royaume*, m.
in endeavouring *to* put Staniſlaus upon the throne of
en (5) *s'efforcer* (h) *trône*, m.
Poland.
Pologne.

Every one ought to ſtrive *to* increaſe in wiſdom.
chacun *devoir* (a) s'efforcer *croître* *en* (6)

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	165	4	(5)	6	27
(2)	165	3	(4)	73	5	(6)	58	16

The unfortunate have never failed *to* complain.
malheureux (1) manquer (i) *se plaindre*.

He is despised who fails *to* fulfil the du-
On *mépriser* (a) *celui qui* manquer (a) *remplir* *de-*
ties of his situation.
voir, m. *état*, m.

7. King Alphonsus was wont *to* say, that his dead
avoir (b) coutume *dire* *mort* (2)
counsellors, meaning his books, were to (3) him far
conseiller, m. *voulant dire* *livre*, m. (b) *plus*
better than the living; for they, without flattery or fear,
utile *vivant*; *car ceux-là* ——*rie*, f. *ni crainte*
presented to (3) him the truth.
dire (b) *vérité*, f.

Children say what they do, old people what (4) they
Enfant, m. *dire* (a) *faire* (a) *viellard*, m.
have done, and fools what they *have a mind to* do.
(a) (i) *fot*, m. (a) envie

8. It is shameful *to* be subservient to our passions.
Il honteux *obeir*

It is *glorious to* be useful to our country.
utile *patrie*, f.

9. Censure is a tax which a man pays to the public
Censure, f. *taxe*, f. *payer* (a)
for being eminent; *it is* a folly *to* think of escaping it,
éminent; *folie*, f. *penser* *échaper* (5)
and a weakness to be affected | with it. |
foiblesse, f. *touché*, (5) *en*.

It is the character of a consummate merit *to* be able to
marque, f. *supérieur* *pouvoir*
live in retreat with honour, after one has lived in public
dans retraite, f. *en*
with splendor.

10. *They had just* finished signing a treaty of peace, when
finir de *signer* *traité*, m. *paix*,
war was rekindled again with more (6) fury.
guerre se rallumer (c) *fureur*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	57	6	(3)	82	11	(5)	82	13
(2)	73	7	(4)	97	3	(6)	132	5

11. As soon as Mr. A. began *to* speak of his horses,
Aussitôt que *venir* (c) *parler* *cheval*, m. (1)
dogs, hunting, &c. I took a French leave of the company.
chien, m. *chasse*, f. *quitter* (c) *la compagnie sans mot dire.*

12. *It is to* youth particularly that it is becoming to
jeunesse, f. *convenir* (a,irr.) (2)
be modest.

13. Usurpers at their | assuming the power, | have au-
Usurpateur, m. *avénement*
thority enough *to* commit a murder, but they have not
assez *commettre* *meurtre*, m. *n'en avoir* (a)
enough *to* hinder (3) it.
empêcher

14. Love and obey your parents.
Aimer (k) obeir (k)

15. We all of us complain of the shortness of time, says
se plaindre (a) *brièveté*, f. *tems*, m.
Seneca, and yet have much more than we
Senèque, *cependant nous en avoir* (a) *que n'en*
know | what to do with | Most men spend the
savoir (a,irr.) *employer*. *La plupart* (4) *passer* (a)
greatest part of their lives, says he, either in (5) doing
partie, f. *vie*, f. *ou* *faire*
nothing, or in acting amiss, and quite other things
mal *tout* *chose*, f.
than they ought to do.
que ceque devoir (f) *faire.*

We cannot please virtuous people; if far
On pouvoir (a.irr.) *plaire* (6) *vertueux* *personne*, f. *loin*
from endeavouring to repress our passions, we obey (3) them,
de travailler à *ses* *on* *leur*
we give ourselves up to them entirely.
on se livrer (3) *y aveuglément.*

The rich ought to supply the wants of the poor.
devoir (a) *subvenir aux besoins* *pauvre*, m.

It | is necessary | to know how to penetrate into the
falloir (a.irr.) savoir *pénétrer*
interior of men, not to be the dupe of their exterior.
——*eur*, m. *pour ne pas être dupe*, f. ——*eur*, m.

	Page	Art.		Page	Art.		Page	Art.
(1)	8		(3)	82	13	(5)	6	1
(2)	165	3	(4)	142	5	(6)	165	2

We may admire the | time paſſed, | but we
On pouvoir (a. irr.) *paſſé*, m.
muſt conform ourſelves to the preſent.
il falloir (a.irr.) *s'accommoder au*

Though the vengeance of God ſeems to be lame,
Quoique f. ſembler (a) *boiteux* (1)
and come but ſlowly; yet (2) it overcomes, ſooner or
ne marcher que fort lentement, *atteindre* (a) *tôt*
later, the wicked.
tard *ſcélérat*, m.

It was a maxim with Cæſar, that we ought to reckon
Ce (b) f. *de* devoir (a) *compter*
we have done nothing, ſo long as any thing remains to
n'avoir rien fait *tant qu'il reſte quelque choſe à*
be done.
faire.

True (3) grandeur does not conſiſt in doing what one is
f. ——*ter à faire ceque*
willing to do, but in willing to do what one ought
vouloir (a.irr.) *faire à*
to do.

A man muſt be (4) a ſimpleton, ſay the Spaniards, who is not
il faut ſot Eſpagnol, pour ne
able to make two verſes; but he muſt be mad to
pouvoir *vers*, m. *il faut fou pour*
make four.
en faire

Among the virtues which ought to ſurround the
(5) devoir (a) *environner*
throne, the people look chiefly (6) for piety, juſtice,
chercher (a) *ſurtout* *—té*, f. f.
courage, and mercy.
bravoure, f. *clémence*, f.

Politeneſs makes a man appear outwardly ſuch as
Politeſſe, f. *faire* (a) *paroître un homme au dehors tel que*
he ought to be inwardly.
devoir (f) *intérieurement.*

	Page	Art.		Page	Art.		Page	Art.
(1)	9		(3)	73	6	(5)	6	18
(2)	88	1	(4)	58	17	(6) for *is not expreſſed.*		

CHAP. VI.

RULES *and* OBSERVATIONS *upon* IMPERSONAL VERBS.

1. IMPERSONAL VERBS are uſed only in the third perſon ſingular; they are two-fold: ſome are impersonal by their nature; ſuch are never uſed but in the third perſon ſingular, as, *il neige, il pleut:* others are ſometimes impersonal, ſometimes perſonal. They are perſonal when *il* in French, has a relation to ſome foregoing noun, as, drawing is an honeſt amuſement, it becomes young ladies; *le deſſin eſt un amuſement honnête,* il *convient aux jeunes Demoiſelles: il* has a relation to *deſſein.* They are impersonal when it has no relation to a foregoing noun, as, *le deſſein eſt un amuſement honnête,* il *convient que les jeunes Demoiſelles s'y appliquent.*

2. The verb *Il pleut,* beſides the uſe made of ſpeaking of rain, may be uſed impersonally in a figurative ſenſe, ſpeaking of ſeveral other things which may be ſuppoſed to fall like rain, as, il pleut *des pierres,* il pleut *de la manne dans le déſert.*

3. Some perſonal verbs are uſed impersonally in the third perſon ſingular, though their following nominative be in the plural, as, many occaſions are found; *il ſe* trouve *bien des occaſions,* or *il y a bien des occaſions.*

4. *Il y a,* there is, there are, ſome are, many are, may be followed by a noun in the plural, as, there are few people who apply themſelves to their own tongue; il *y a peu de gens qui s'appliquent à leur propre langue:* Sometimes *en* is added to it; in this caſe it has a relation to ſome preceding noun, as, *il y a des gens qui apprennent le Latin;* il y en a *qui négligent leur propre langue:* there are people who learn Latin; there are ſome who neglect their own tongue.

When we ſpeak of ſomething preſent, as if pointed with the finger, *there it* is rendered into French by *voilà,* as, there is a handſome Lady; voilà *une belle Dame.*

5. The impersonal *il y a* is likewiſe uſed to denote a quantity of time. In this caſe, *ago, ſince, theſe,* and *for,* are rendered into French by *il y a* beginning the ſentence; afterwards comes the number followed by *que,* as, I have been in London theſe three years; il y a trois ans *que* je ſuis à Londres. If the impersonal be tranſpoſed, *que* is omitted, as, je ſuis à Londres *il y a* trois ans. In an interrogation, *combien y a-t-il, que* . . . . is commonly uſed.

6. Verbs conſtrued with the indeterminate pronoun *on,* are not properly impersonal, though uſed only in the third perſon ſingular; becauſe *on* may be reſolved into a ſubſtantive, as, on *parle, or* les hommes *parlent;* conſequently all verbs may be preceded by *on,* except thoſe which are impersonal by their nature, as, for example, we never ſay *on neige.*

7. The auxiliary verb *to be,* followed by the adjectives *neceſſary* or *requiſite,* when it may be reſolved into *one muſt,* is

commonly rendered into French by *il faut*, with the following verb in the infinitive mood, as, *it is neceſſary to*, or *one muſt* love one's neighbour, *il faut* aimer ſon prochain.

8. *Il faut* ſignifying *one's want* is followed by a ſubſtantive, preceded by one of theſe articles, *un, de, des, du, de la*, as, to write well, one muſt have good paper, ink and pens; *pour bien écrire*, il faut *de bon papier, de bonne encre & de bonnes plumes.*

9. The verbs *to be neceſſary, muſt*, and *ſhould*, ſignifying *duty*, and preceded by a perſonal pronoun, or any other noun, are rendered into French by the verbs *il faut, il faudroit, il faudra*, &c. according to the correſponding tenſe in Engliſh? in this caſe, *il faut* is followed by *que*, then comes the pronoun, or the noun; and the verb, following both, is put in the ſubjunctive mood, as, I muſt go; il *faut* que j'aille; my brother muſt go, il *faut* que mon frère aille.

10. *It is*, followed by *with*, is expreſſed in French by *il en eſt*, and the two following nouns are put in the ſecond caſe, and ſeparated by *comme*, as, it is with you as with me; *il en eſt de* vous *comme de* moi.

EXERCISES *upon* IMPERSONAL VERBS.

1. We have | every thing | from God; | *it* is conve-
tenir (a.irr.) *tout* (1) *convenir* (a)
nient | *it* is juſt, that we refer to (2) him all our actions.
rapporter (e) f.

It often (3) happens, that after having ſatisfied our-
arriver (a) *s'être ſatisfait*
ſelves we are not more contented for it.
on eſt *content* *en* (2)

2. The cardinal Mazarine, prime miniſter of France,
premier *miniſtre*
ſent ſo much money into Italy to enrich his relations,
envoyer (b) *tant de argent* *en* *pour enrichir* *parent*
that the Italians thought that gold and ſilver | were
croire (b.irr.) *or*, m. *argent*, m.
pouring down from heaven | into that country.
pleuvoir (b) *en*

3. Delphi was the place where Apollo delivered his
Delphe (b) *lieu*, m. *rendre* (b)
oracles; there was there a very magnificent temple.
m. il y avoir (b) *magnifique* *temple*, m.

There were in hell, | according to | the poets, three
(b) *enfer*, m. *ſuivant* *poëte*, m.

	Page	Art.		Page	Art.		Page	Art.
(1)	113	10	(2)	59	2	(3)	59	5

furies, Tiſiphone, Megæra, and Alecto.
furie *Megère*,

There were three deſtinies, or the three ſiſters, Clotho,
parques *ſœur*,
Lacheſis, and Atropos.

There were three judges in hell, Minos, Rhadamanthus,
juge *Rhadamante*,
and Æacus.

Many truths ſeem to be paradoxes, at
Pluſieurs vérité, f. *paroître* (a. irr.) (1) *paradoxe*, m. (2)
firſt; ſuch was the opinion that *there were* (1) antipodes.
d'abord; *tel* (b) f. (b)

There are ſome unhappy moments, wherein the moſt
(1) *malheureux* m. *où* *plus*
virtuous are the moſt feeble.
vertueux *foible*.

There are ſome occaſions in life wherein (3) ſilence and
(1) (4) *vie*, f. *où* m.
ſimplicity are the beſt policy.
(3) *ſimplicité*, f. *meilleur politique*, f.

There is in true virtue a candour and ingenuity,
(4) *véritable* *candeur*, f. *ingénuité*, f.
which nothing can counterfeit.
pouvoir (a. irr.) *contrefaire*.

Derham ſays that *there are* (1) ſeas and rivers in
dire (a. irr.) *mer*, m. *rivière*, f.
the moon; Huyghens ſays, that *there are* (1) inhabitants
lune, f. *habitant*
therein. Caſſini ſays, that he had obſerved in the moon a
(b)
mountain, whoſe height appeared to (5) him to
montagne, f. *dont* (3) *hauteur*, f. *paroître*, (b. irr.)
exceed three leagues.
excéder *lieue*.

It depends on ourſelves to be happy, ſince *it* is in our
dépendre (a) *de* *heureux puiſque*
power to lead a good (6) life.
pouvoir, m. *mener* *vie*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	56	2	(3)	56	1	(5)	82	11
(2)	59	5	(4)	6	7	(6)	73	6

4. *There have been* philosophers who maintained that all
(1) *philosophe* *soutenir* (b.irr.)
passions were bad. To be willing to destroy the passions
passions, f. (b) *mauvais.* *Vouloir* (2) *détruire*
would be to undertake to annihilate ourselves;
ce être (3) *entreprendre* (3) *anéantir* (4) *nous*
we only must regulate (4) them.
il ne faut que *régler*

There is no age, nor condition, nor situation, which
Il n'est *ni* *état*
does not leave to a man the liberty and the means of
ne laisser (a) *liberté*, f. *moyen*, m.
practising some virtues.
pratiquer *vertu*, f.

There is at the least as much courage as sincerity in
pour le moins autant de *que de* ——*té*, f. *à*
confessing freely the faults which we have committed.
commettre (1)

There is no perfect model of virtue.
parfait modèle, m.

There is sometimes under a dirty rag, more (5) pride
chétif haillon, m. *orgueil*, m.
than under gold and purple.
une *sous* *or*, m. *pourpre*, f.

There is no government in which there have not been
(6) *où* *il n'y ait* *eu*
some variations.
des

There is no species in nature in which we do not per-
point d'espèces f. *où* *l'on* *ne* re-
ceive a great deal of variety.
marquer (a) *beaucoup* *variété.*

Where *there is* no honour, *there is* no security; and if it
Où *point d'honneur,* *sureté*
be necessary to die, it is better to en-
falloir (a.irr.) *valoir* (a.irr.) *mieux* *af-*
counter the danger than to wait for it.
fronter m. *de l'attendre.*

	Page	Art.		Page	Art.		Page	Art.
(1)	56	2	(3)	165	3	(5)	132	5
(2)	167	15	(4)	59	2	(6)	130	5

It was a (1) fine compliment made to the emperor Veſ-
m. *faire* (i)
paſian; Greatneſs and majeſty have changed nothing
(2) *Grandeur*, f. (3) *majeſté*, f.
in you but this, that your power to do good ſhould
ceci, c'eſtque *pouvoir*, m. *de faire le bien*
be anſwerable to your will.
répondre (f) *volonté*, f.

There are (4) men of prey, as well as beaſts of prey.
proie, f. *bête*, f.

When *there are* ſo many thouſands of dangers hovering
qui nous
about us, what wonder is it if one comes to ſtrike
menacent, *faut il s'étonner* , *ſi enfin nous ſuccombe* (a) *à*
at laſt.
un ſeul.

5. *It is* 504 years ſince the preſent Turkiſh empire
(5) *an*, m. *que* *Turc*
began in Bithynia, under Ottoman.
commencer (c)

It is 460 years ſince gunpowder was invented.
poudre, f. *à canon* (c)

It is 360 years ſince printing was invented.
l'art, m. *d'imprimer* (c)

It is 347 years ſince Conſtantinople was taken by the
prendre i.irr)
Turks.

It is 218 years ſince the new ſtyle was introduced into
calendrier, m. *introduire* (i) *en*
Italy by pope Gregory XIII. (6)
pape, m.

It is but 46 years ſince Liſbon was deſtroyed by an
détruire (i)
earthquake.
tremblement, m. *de terre.*

6. It was ſaid of the emperor Severus, as well as of Auguſ-
On a dit

	Page	Art.		Page	Art.		Page	Art.
(1)	7	C	(3)	59	21	(5)	14	
(2)	56	1	(4)	56	2	(6)	73	5

tus that he ſhould never have been born, or that he
ne (1) *jamais* (f) *devoir* (i) *naître*
never ſhould have died.
(f) *devoir* (i) *mourir.*

7. It | is neceſſary | to ſubmit without reluctance to the
falloir (a.irr.) *ſe ſoumettre de bon gré*
laws; to obey our maſters willingly; to ſerve our friends
loi, f. *obéir* (2) *de bon volonté*, f. *ſervir ami*
heartily; and to do kindneſſes to our inferiors with a
de bon coeur faire plaiſir de
good grace.
bonne grace.

To be learned, *it is neceſſary* to ſtudy; to be wiſe and
Pour ſavant étudier; *ſage*
happy, *it is neceſſary* to be docile to the advice of our pa-
heureux aux avis
rents and (3) maſters.

It is neceſſary to prefer our duty to our pleaſure.
préférer devoir, m. *plaiſir*, m.

It is not enough to think with exactneſs, one muſt
ne ſuffire (a.irr.) *pas de penſer* (4) *juſteſſe*, *il* faut
expreſs one's ſelf clearly and purely.
s'exprimer clairement purement.

Children ſhould be brought up in the fear of
Il falloir (a. irr.) *nourir les enfans crainte*, f.
God, and (3) the love of learning and (3) virtue.
des lettres

8. There needs but one bad inclination to make a man
Il ne falloir (a.irr.) *que* f. *pour rendre*
vicious, but many good ones are *neceſſary* to make
mais il en falloir (a.irr.) *pluſieurs bonnes pour*
(5) him virtuous.
vertueux.

9. An author ought to receive, with equal modera-
Il faut *qu'un auteur recevoir* (e) *égal mo-*
tion, the praiſes and criticiſm which are paſſed
deſtie, f. *louange*, f. (3) *critique*, f. (6) *on faire* (a.irr.)

	Page	Art.		Page	Art.		Page	Art.
(1)	59	5	(3)	59	1	(5)	82	11
(2)	165	2	(4)	58	15	(6)	115	28

on his productions.
de

The paſſions ſhould be ſubject to re
Il falloir (a) *que les paſſions* (e) *ſoumettre* (i) (1)

It is not enough for a general to be prudent and
Ce que être (e)
it is alſo neceſſary that he *be* fortunate.
il faut auſſi que il (e) *heureux.*

We muſt ſhun ſhort enjoyments which produ
Il faut éviter de courtes joies, f. *produi*
long pain.
douleur, f.

10. *It is with* ſincere affection or (3) friendſhip, a
d'une f. *amitié*, f.
(4) ghoſts and apparitions, a thing that every body
eſprits *tout le monde en par*
of, and ſcarce any one has ſeen.
mais peu de gens en avoir (a) *voir* (i).

It is with our time as *with* our eſtates; a go
tems *patrimoine*;
œconomiſt makes a little go a great way.
économe, m. *ſait en tirer tout le profit poſſible.*

It is with beauty as *with* flowers: it ſoon fades aw
——*té*, f. *fleur*, f. *bientot* (6) *paſſer*

It is with the diſeaſes of the heart, as *with* the
maladie, f. *cœur*, m.
the body; ſome of them are real, and ſome imaginar
corps, m. (a) *réel*, ——*ai*

	Page	Art.		Page	Art.		Page
(1)	186	1	(3)	59	1	(5)	76
(2)	58	29	(4)	58	18	(6)	59

CHAP. VII.

RULES and OBSERVATIONS *upon the* PARTICIPLES.

PARTICIPLES are either active or passive; therefore I shall take notice of them separately in the two following sections.

SECTION I.

THE ACTIVE OR PRESENT PARTICIPLE.

1. The participle active or present is always indeclinable, as, a woman fearing God, and loving her husband; *une femme* craignant *Dieu*, & aimant *son mari*. Except in a very few law-terms.

2. Now-a-days we seldom make use of a participle active. Except *étant*, and *ayant*, which are by some used before a participle passive, as, having met with his brother, he spoke to him; *ayant rencontré son frère, il lui parla*. Except again when it is preceded by *en*, as, in going, *or* whilst I was going; *en* allant; in eating, *or* whilst I was eating, *en* mangeant. Some call it a gerund, and they are in the right. However it matters very little how it is called.

En in this case, may be resolved into English by whilst, *or* when, which may likewise be rendered into French, by *comme*, *lorsque*, or *quand*: the first requires the following verb in the imperfect; the two others in the present, or in any other tense; as, I never speak in eating, *or* whilst, *or* when, I eat; *Je ne parle jamais*, lorsque, *ou* quand, *je mange*, and not *comme je mange*; but we say, as I was at dinner, he came to see me; comme *je dinois*, *il vint me voir*.

3. Some participles are, by use, become adjectives, and some substantives, as, a detracting man, a detracting woman; *un homme* médisant, *une femme* médisante, or *un* médisant, *une* médisante. In such a case they are declinable.

4. Participles follow the regimen of the verbs they come from, as, *son humeur est tellement* répugnante à *la mienne, que*.

EXERCISES *upon the* Active or Present PARTICIPLE.

1. The Amazons were women of Scythia; they followed their (2) husbands to war, and, seeing (3) them
Amazone (b) (1) *femme*, f. *Scythie*; *suivre* (c. irr.) *mari*, m. *guerre*, f. *voir* (h. irr.)

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(1)	56	2	(2)	92	4	(3)	82	11

all cut to pieces by the enemy, near the river Thermo-
tailler (i) (1) *en* *par* *près du fleuve*
don in Cappadocia, resolved (2) to make war themselves;
en Cappadoce, résoudre (c. irr.)
they did (3) great exploits at the siege of Troy, under
faire (c. irr.) m. *sous*
the conduct of Penthesilea.
conduite, f.

Flatterers go creeping before the great,
Flatteur, m. *aller* (a. irr.) ramper (h) *grand*
to be able to become insolent with their equals.
pour *devenir* *égal*, m.

A woman attached to her duties, fearing God,
femme, f. *attacher* (i) (4) *devoir*, m. craindre (h) *Dieu*,
loving her (4) husband, and taking good care of her
aimer (h) *mari*, avoir (h) *bien* *soin*
family, is respected by all those who know (5) her.
famille, f. *respecter* (i) *de* *connoître* (a. irr.) *la*.

Geography and chronology *being* the two eyes of
Géographie, f. *chronologie*, f. *œil*
history, to study well the latter, one must be guided by
histoire, f. *pour* *celle-ci* *il faut*
the former.
celle-là.

Epaminondas, prince of Thebes, had such hatred to (b) *une telle aversion de*
idleness, that, finding one of his captains asleep in the
paresse trouver (h) *endormi* *pendant*
day-time, he slew (5) him; for which act, *being* reproved
le jour *tuer* (c) *action*, f. (h) *blamer* (i)
by his nobles, he replied, I left him as I found
répondre (c. irr.) *l'ai laissé comme je le avoir* (a)
him; *comparing* idle men to dead men.
trouver (i) *fénéant* (6) *hommes à mort*

The beetle *being* despised by the eagle, began to
escarbot, m. *mépriser* (i) *aigle*, *commencer* (c)
think of taking vengeance.
méditer sur les moyens de se venger.

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(1)	58	16	(3)	58	19	(5)	82	11
(2)	166	6	(4)	92	4	(6)	73	7

Demetrius of Phalera *having* | been acquainted | that
(h) *apprendre* (i.irr.)
the Athenians had overthrown his ſtatues, They have not,
(b) *renverſer* (i)
ſaid he, overthrown virtue, which erected (1) them to (2) me.
dreſſer (i)

The mind by extending and repeating the idea
eſprit, m. en étendre (h) répéter (h)
of duration without ever reaching the end, acquires
durée, f. *ſans jamais atteindre* *fin*, f. *acquérir* (a.irr.)
the idea of eternity.
éternité.

The Styx was a river of hell; the Gods *having*
Styx, m. (b) *fleuve*, m. *enfer*, m. (h)
ſworn by its waters, were obliged to keep their
jurer (i) *ſes* f. (b) *obliger* (1) (3) *garder*
oath, on pain of being deprived of nectar and divi-
ſerment, m. *ſous peine de* (4) *priver* (i) m. —
nity for the ſpace of a hundred years.
—*té*, f. *eſpace*, m. *an*, m.

Hope may be compared to thoſe fine trees,
Eſpérance, f. *pouvoir* (a.irr.) *arbre*, m,
that bearing no (5) fruit gratify (1) us with their ſhade.
porter (h) *contenter* (a) *de* *ombre*.

2. I had rather, ſaid Lucian, pleaſe by telling
aimer (f) *mieux*, *dire* (c) *plaire* en dire (h. irr.)
truth, than be diverting in telling tales; becauſe,
vérité, *que d'amuſer* en faire (h.irr.) *des contes*; *parceque*,
if I am not agreeable, I may be uſeful.
(a) *pouvoir* (a. irr.) *utile*.

3. A creeping mind never reaches to ſublimity.
rampant (6) *eſprit*, m. *jamais* *arriver* (a) *au* *ſublime*.

An *obliging* perſon makes himſelf to be loved
obligeant (6) *perſonne*, f. *ſe faire* (a.irr.) *aimer*
by every body.
de

4. Your portrait drawn by Mr. A. is not like that
m. *fait* reſſemblant
drawn by Mr. B.

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	166	6	(5)	57	11
(2)	82	13	(4)	6	27	(6)	73	7

SECTION II.

THE PARTICIPLE PASSIVE OR PAST.

I. The participle paſſive is declinable, 1ſt, when it is uſed adjectively, as, men deſpiſed; des hommes *mépriſés*: they are loved; ils ſont *aimés*, *ou* elles ſont *aimées*.

2dly, It is declinable, when it is preceded by a noun or pronoun which it governs in the firſt caſe, as, the letters which I have received; les *lettres que* j'ai *reçues*.

3dly, When, with the auxiliary verb *être*, it forms a neuter, reciprocal, or reflected verb, not governing a firſt caſe, or followed by any other word making but one ſenſe with it, as, they have addicted themſelves to trade, *ils ſe ſont adonnés* au négoce. But we do not ſay, ſhe put herſelf to death, *elle s'eſt donnée* la mort; becauſe *la mort* is a firſt caſe. If the verb has no governed word after it, the practice of the rule is ſtill more certain.

The difficulty is to know whether the participle, followed by an infinitive mood, ought to agree with the foregoing noun or pronoun. As no grammarian explains this matter in a clear and intelligible manner, and it is beſides of great uſe, I ſhall give ſome obſervations about it in the following rule.

II. The participle, followed by an infinitive mood, is declinable if it governs the foregoing noun or pronoun; if the noun or pronoun be governed by the infinitive mood, the participle is indeclinable.

Now, to know whether the participle, or the infinitive mood, governs the foregoing noun or pronoun, mind theſe following obſervations:

1ſt, If the infinitive be preceded by a prepoſition, the participle governs the noun or pronoun, if they may be put, without altering the ſenſe, between the participle and the infinitive, as, the ſoldiers whom they have conſtrained to march; *les ſoldats qu'on* a contraints *de marcher*: we may ſay, they have conſtrained the ſoldiers to march; *on a* contraint les ſoldats *de marcher*. Again, the hiſtory which I gave you to read, *l'hiſtoire que je vous ai* donnée *à lire*: we may likewiſe ſay, I gave you the hiſtory to read, *je vous ai donné* l'hiſtoire *à lire*.

On the contrary, the infinite governs the foregoing noun or pronoun, if they cannot be put before the participle and the infinitive, as, we never ought to ſwerve from the good way which we began to follow; *il ne faut jamais s'écarter de la bonne route que l'on a* commencé *à ſuivre*; we cannot ſay *on a commencé* la bonne route *à ſuivre*; but *on a commencé à ſuivre la bonne route*.

2dly, If the infinitive be not preceded by a prepoſition, the participle governs the foregoing noun or pronoun, if the infinitive may be turned into the participle preſent in Engliſh, or rendered into French by *qui*, and the imperfect of the indicative mood, without altering the ſenſe, as, I ſaw her painting; *je l'ai* vue *peindre*: I heard her ſing; *je l'ai* entendue *chanter*: the Ladies whom I ſaw paſſing; *les Dames que j'ai* vues *paſſer*: the ſoldiers whom I ſaw going; *les ſoldats que j'ai* vues *partir*. In all the foregoing examples I may ſay, without altering the ſenſe *je l'ai vue* qui peignoit, *je l'ai entendue* qui chantoit, &c.

On the contrary, the infinitive governs the noun or pronoun, when the infinitive cannot be turned into the participle preſent, or rendered by *qui* and the imperfect tenſe; thus, ſpeaking of a Lady whoſe picture was drawn, we ſay,

I ſaw her picture drawn; *je l'ai* vu *peindre*: of a ſong, I heard it ſung; *je l'ai* entendu *chanter*: ſeveral Ladies came to the door, I did not ſuffer them to be refuſed; *pluſieurs Dames ſe ſont préſentées à la porte, je ne les ai pas* laiſſé *renvoyer*.

III. The participle paſſive is indeclinable. 1ſt, When followed immediately by another participle paſt, as, his diſobedience had mounted to the higheſt pitch of inſolence; *ſa déſobéiſſance s'eſt* trouvé montée *au plus haut point de l'inſolence*.

2dly, When it is immediately followed by *que* or *qui*, as, the conſequence which I intended that you ſhould draw from it; *la conſéquence que j'ai* prétendu que *vous tiraſſiez*.

3dly, When the participle and the auxiliary verb are uſed impersonally, as, the hot weather we have had; *les chaleurs qu'il a* fait.

4thly, The participle paſſive is indeclinable when it cannot be joined to a ſubſtantive, as its adjective; therefore the participles *parlé, agi, été, craint, plaint*, &c. are never declined.

5thly, When it is followed by its caſe governed, as, I have received the letters; *j'ai* reçu les lettres.

6thly, The participles *pu* from *pouvoir*, *voulu* from *vouloir*, either becauſe they are not uſed adjectively, or becauſe an infinitive is underſtood, which governs the preceding noun, as, I made all endeavours I could: *j'ai fait tous les efforts que j'ai* pu; *faire* is underſtood after *pu*.

IV. It is the opinion of ſome grammarians, that, when the ſubject or nominative caſe of the verb comes after it, the participle is indeclinable; but good authors, ſuch as the Abbé *Girard* and *d'Olivet*, Meſſieurs *Duclos, Marmontel*, &c. make it declinable, as, there is a good leſſon which our miſanthrope has received; *voilà une bonne leçon qu'a* reçue *notre miſanthrope*; Marmontel: the impreſſion which the recital of your misfortunes made on me; *l'impreſſion que m'a* faite *le récit de vos malheurs*; ibid.

The participles in the foregoing examples are declinable, becauſe according to the ſecond obſervation, the foregoing nouns are governed by the participles. However, it is, generally ſpeaking, better to put the nominative before the verb, particularly in reflected verbs.

V. The participle is commonly indeclinable, when it is followed by an adjective which it governs, and which has a relation to a preceding noun, and makes a part of it, as, Amaſis is the only one of the Egyptian kings, who conquered the iſle of Cyprus, and rendered it tributary; *Amaſis eſt le ſeul des rois d'Egypte qui ait conquis l'île de Cypre & qui l'ait* rendu *tributaire*; Rollin.

VI. According to the ſecond obſervation we write, the Ladies whom you came to ſee; *les Dames que vous êtes* venu *voir*, becauſe the foregoing noun is governed by the infinitive.

The ſame is to be ſaid, if a perſonal conjunctive pronoun be put before *allé* and *venu*, followed by a verb in the infinitive mood; thus we write ſhe came to ſee you; *elle vous eſt* venu *voir*. Whereas, in tranſpoſing the pronoun, and putting it immediately before the word that governs it, which is more generally and better uſed, the participle is declinable, according to the third obſervation of the firſt rule; thus we write, *elle eſt* venue *vous voir*.

N. B. In ſome caſes of the laſt rules, cuſtom is divided: grammarians on this head are far from agreeing with one another, and ſometimes with themſelves. The ſecond rule and the obſervations may reſolve many doubtful caſes.

EXERCISES *upon the* PARTICIPLES.

1. The inhabitants of the city of Sybaris baniſhed the
habitant *ville*, f. *bannir* (c)
cocks, for fear of (1) being awakened by them.
coq, *de peur* éveiller (i) (2) *d'en.*

The fleet deſtined to go to the ſiege of Troy, was
flotte, f. deſtiné (3) *ſiége*, m. (b)
compoſed of twelve or thirteen hundred ſhips.
compoſer (i) *vaiſſeau*, f.

Minerva was *conſidered* among the Pagans, as *the*
Minerve (b) *parmi* *Payen* *comme*
patroneſs of liberal arts.
protectrice *beau art*, m.

The Muſes, who were the daughters of Apollo and
qui (b)
Mnemoyſne, were put under the conduct of Apollo.
(c) mettre (i. irr.) *ſous* *conduite*, f.

Rome was, at firſt, governed by (4) kings.
Rome (c) *d'abord*, gouverné

Greenland was diſcovered in the ninth century,
Le Groenland (c) découvrir (i. irr.) *ſiècle*,
by a Norwegian, called Eric; it is *ſituated* between Eu-
(1) *Norvégien*,
rope and America. The ſea of Greenland is frozen
mer, f. gelé
during nine months.

Apollo promiſed Caſſandra, the (5) daughter of
promettre (c. irr.) *à* *fille*, f.
king Priam, the gift of propheey; but afterwards having
roi *don*, m. ——*cie*, f, *enſuite* (h)
met with a repulſe, he annexed this penalty to his
éprouver (i) *refus*, *unir* (c) *punition*, f.
promiſes, that ſhe ſhould ever foretel the truth,
promeſſe, f. *toujours* (6) *prédire* (f. irr.) *vrai*, m.
but never be believed.
mais qu'elle ne ſeroit jamais croire (i.irr.)

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(1)	6	27	(3)	72	2	(5)	58	17
(2)	82	13	(4)	58	18	(6)	59	5

We must never give the occasion of being
ne devoir (a) *jamais donner*
thought weak and timorous by avoiding danger;
croire (i.irr.) *foible* (1) *timide, en cherchant à éviter* m.
but we must also avoid exposing ourselves to danger
mais aussi éviter de.
without cause.

We cannot trust an history which has not
On ne pouvoir (a) *se fier à* *histoire*, f.
been written by a contemporary author.
écrire (i.irr.) ——*rain* (2) *auteur*, m.

2dly, It is easy to justify faults which have been
aisé de ——*fier faute*, f. *que l'on a*
committed by necessity.
faire (i) ——*té*.

It is less dangerous not to declare war against re-
moins ——*reux de ne pas* ——*rer guerre*, f. *aux*
bels, than not to finish (3) it after it has been begun.
de ne pas —*ir* *quand on* l'a commencer (i)

Seneca says of (4) himself, that in his youth he
Sénèque dire (a. irr.) *jeunesse*, f.
repeated two thousand proper (2) names, after (5) having
répéter (b) *noms*, m.
heard (3) *them* once only; and that he repeated (3) them in
entendre (i) *une seule fois*;
the same order they had been recited to him.
qu'on les lui avoit réciter (i).

The princes of Greece held a general (2) meeting at
tenir (c. irr.) *assemblée*, f.
Sparta and Argos, where it was resolved that they
Sparte (c) *résoudre* (i. irr.)
should join all their forces under the conduct of
joindre, (f. irr.) f. *conduite*, f.
king Agamemnon, to revenge the affront *which* Menelaus,
(6) *venger* m.
his brother, had received from Paris.
(b) recevoir (i) *Pâris*.

Study rids (3) us of the errors in which the pre-
affranchir (a) *où* *pré-*

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(1)	72	2	(3)	59	2	(5)	6	27
(2)	73	7	(4)	10	2	(6)	165	5

judices of bad education had plunged (1) us.
jugé, m. f. (b) plonger (i)

The bad examples which princes have given,
mauvais exemple, m. donner (i)
often turn againſt themſelves.
tourner (a)

People greedy of their liberty, eaſily abuſe it
Les peuples avide ——*té*, f. *en abuſer* (a) *aiſément*
as ſoon as they have recovered it.
des qu'ils l'*ont* recouvrer (i)

People can never comprehend the diſor-
On ne pouvoir (a.irr.) *jamais bien ſe repréſenter déſor-*
ders of civil (2) wars, unleſs they have ſeen
dre, m. *à moins qu'on ne* les *avoir* (e) voir (i.irr.)
them with their own eyes.
de ſes oeil, m.

A fault which imprudence has cauſed in war,
faute, f. f. *a faire* (i.irr.) *faire à la*
ought to correct thoſe (3) who have committed (4) it, and
faire (i)
who have ſuffered by it.
en ont ſouffert

We ſeek in vain for the occaſion which we have
On (5) *chercher* (a) *que on*
loſt.
perdre (i).

3dly. The greateſt part of the ſtates of (6) Europe have
plupart, f. *états* (a)
been formed from the ruins of the Roman empire.
former (i) *débris*, m. *Romain* (2) *empire*, m.

How many have repented of not having ap-
Combien de gens ſe être (a) répentir (i) *s'être* ap-
plied themſelves during their youth.
pliquer (i) *pendant jeuneſſe*, f.

2. 1ſt, DECLINABLE. The invention of the ſigns
f. *ſigne*, m.
which have been formed to draw the ſpeech, is
que l'on a former (i) *pour peindre parole*, f.

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(1)	82	11	(3)	97	4	(5)	10	1
(2)	73	7	(4)	82	13	(6)	56	3

attributed to the Phœnicians,
attribuer (i)

2dly, UNDECLINABLE. The rules which you have
règle, f.
begun to learn are a little difficult.
commencer (i) *à apprendre* *difficile.*

3. 1ſt, UNDECLINABLE. Women eaſily
(1) *Femme*, f. *n'ont pas de peine à*
forgive men for (2) the faults which love has
pardonner aux hommes *faute*, f. *paſſion*, f. *avoir* (a)
prompted them to do; particularly when the apology
faire (1) (3) *leur faire*; *ſurtout* *les excuſes*
is accompanied by careſſes.
ſont accompagner (4) (i) *de*

2dly. Have you not a mind to practiſe the virtues
envie de pratiquer *vertu*, f.
which you have heard commended?
entendre (i) *louer?*

3dly. The great heat that has prevailed has
grandes chaleurs *qu'il avoir* (a) faire (i) (a)
cauſed many diſeaſes.
cauſer (i) *beaucoup de maladies.*

The diſputes that have occurred concerning reli-
qu'il y avoir (a) avoir (i)
gion have altered charity.
avoir (a) *altérer* (i) (1) *charité*, f.

4thly. We pity the wretched, however (5) odious they
On a pitié des miſérables, *odieux*
may have *been.*
(e) (i)

5thly. The counteſs of Aunoy has written a novel,
écrire (i) *roman*, m.
whoſe title is Hyppolite Comte de Douglas.
(6) *titre*, m.

M^de. de Gomez has *written*, Les Journées Amuſantes,
M^de. de Graſigny has publiſhed, Les Lettres d'une Péruvi-
publier (i)
enne. M^de. de la Suze has *written* ſome good elegies,
f,

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(1)	56	1	(3)	82	11	(5)	114	19
(2) *for is not expreſſed*			(4)	186	1	(6)	103	2

and M^de. Deſhoulieres ſome very good idyls. M^de. de *idylle*, f.

Riccoboni has *written* ſeveral novels which are eſteemed. *pluſieurs* *eſtimer* (i) (1)

6thly, I *ſee* that you have done your exerciſe in *voir* (a.irr.) *faire* (i.irr.) *thême*, m.

the beſt manner you could.
le mieux que vous avez pouvoir (i.irr.)

4. To write hiſtory well, it is neceſſary to obſerve all *Pour écrire* *il falloir* (a. irr.) *——ver*

the details which have been given by contemporary m. *qu'ex ont* donner (i) *les ——rain* (1)

authors.
auteur, m.

5. Æneas, in favour of Pallas, ſacrificed to the infernal *Enée* *faveur* *ſacrifier* (c) *de l'enfer* (2)

Gods eight Greek gentlemen whom he had made *Grec* (1) *gentils-homme* (b) faire (i. irr.)

priſoners.
priſonnier.

6. Do not deviate from the good road which (3) you *écarter* (k) *route*, f.

have begun to follow.
commencer (i) *à ſuivre.*

	Page	Art.		Page	Art.		Page	Art.
(1)	73	7	(2)	72	1	(3)	103	1

CHAP. VIII.

RULES *and* OBSERVATIONS *upon* ADVERBS.

1. ADVERBS being ſimple, are commonly placed before adjectives and participles, as, this wine is very good; *ce vin eſt très bon.* When they are compound, they are commonly placed after, as, he is arrived ſeaſonably; *il eſt arrivé à propos.*

2. When adverbs ſimple or compound, are joined to a verb, they are commonly placed after it, as, ſhe loves him tenderly ; *elle l'aime* tendrement.

But when the adverb is ſimple, and joined to a verb in a compound tenſe, it may be placed before or after the participle, though it is better to place it before, as, *elle l'a* tendrement *aimé*. Except *davantage*, more, which is always put after the participle.

The following adverbs, *bien*, *mieux*, *trop*, *mal*, *fort*, *toujours*, *jamais*, and ſome more, are placed between the auxiliary and the participle ; and when *jamais* or *toujours* meets with another adverb, it is always placed firſt, as, he always ſpoke well of you ; *il a* toujours bien *parlé de vous*.

3 *Beaucoup*, *peu*, *trop*, *aſſez*, and ſuch like adverbs of quantity, take ſometimes before them the particles *de* or *à*, in the manner of nouns, as, it is the cuſtom of many people ; *c'eſt la coutume* de beaucoup *de gens* : of few people ; de peu *de gens* : that happens to too many people ; *cela arrive* à trop *de gens* : to too few people ; à trop peu *de gens*. Thoſe adverbs take the preposition *de* after them. See p. 57, 11.

4. In the negative ſentence, we generally make uſe of two negative words, as, *ne ... plus*, no more ; *ne ... point*, not at all ; *ne ... pas*, not ; *ne ... rien*, nothing ; *ne ... jamais*, never ; *ne ... nullement*, by no means ; *ne ... perſonne*, *ne ... pas un*, *ne ... aucun*, nobody, &c. and the verb is put between the two negations.

5. *Ne* which is the firſt negation, always follows the ſubject of the verb, and whatever depends on it, if the ſubject be a noun, as, man, being born feeble, is never free from trouble ; *l'homme étant né foible* n'*eſt jamais exempt de peine*. If the ſubject be a pronoun perſonal, and the ſentence interrogative, the ſentence begins with *ne*, as, do not you know ? ne *ſavez-vous pas* ? In compound tenſes the ſecond negation is always put between the auxiliary and the verb, as, I have not read your book ; *je n'ai* pas *lu votre livre*. If the verb be in the infinitive mood, the two negatives come before it, as, not to tell you a lie ; *pour* ne pas *vous dire un menſonge*.

6. We make uſe of the particle *ne*, without its ſecond negative word, in the following caſes.

1ſt, When the negative *ni* follows, as, I neither love nor hate him ; *je ne l'aime* ni *ne le hais*.

2dly, After the conjunctions *à moins que*, unleſs ; *de peur que*, *de crainte que*, leſt, or for fear that, as, unleſs he comes ; *à moins qu'il* ne *vienne*.

3dly, After *que* preceded by the verbs *empêcher*, to hinder, or keep from ; *craindre*, to fear ; and others expreſſing fear in mentioning an effect not deſired, as, he fears that, *or* leſt, he ſhould come to day ; *il* craint *qu'il* ne *vienne aujourd'hui*.

But if one wiſhes that the thing ſpoken of ſhould happen, then the verb that follows *craindre*, or ſuch like, expreſſing fear, muſt be attended with two negatives, as, *il* craint *qu'il* ne *vienne* pas *aujourd'hui*.

4thly, Before *que*, taken in the ſenſe of *ſinon* ; beſides, nothing but, only, as, I deſire no recompenſe, only, *or* but, the pleaſure of obliging you ; je ne déſir *pour récompenſe que le plaiſir de vous obliger*.

5thly, After *que ne*, taken in the ſenſe of why not; as, why do not you anſwer? que ne *répondez vous?*

6thly, After *ne ſavoir* uſed for *ne pouvoir*, or when it implies an uncertainty of the mind, as, I do not know whether he will ſucceed; *je* ne *ſais s'il réuſſira.*

But, if it implies a full ignorance of the thing, it requires commonly two negatives, as I do not know if he is come; *je* ne *ſais* pas *s'il eſt venu.*

7thly, After the verbs *oſer*, *ceſſer* and *pouvoir* uſed negatively, as, I do not dare to write to him; *je* n'*oſe lui écrire.* In an interrogative phraſe a ſecond negation is commonly added, as, *n'oſez-vous* pas *lui écrire?*

8thly, after the verb *il y a*, followed by a compound of the preſent tenſe in a negative ſentence, as, I have not been in Paris theſe ten years; *il y a dix ans que je* n'ai été *à Paris*; even if it be followed by any other tenſe the ſecond negative is ſtill omitted, as, I had not been in Paris for a year, *il y avoit un an que je* n'avois été *à Paris.*

9thly, When, in a negative ſentence, the particle *de* ſignifies a part of time, as, I will not ſee him for a year; *je* ne *le verrai* d'*un an.*

10thly, There are ſome expreſſions where we indifferently make uſe of a ſingle or double negative, particularly after *ſi*, as, *ſi vous* ne *voulez m'y conduire*, or *ſi vous* ne *voulez* pas *m'y conduire*; if you will not carry me thither; *ſi vous* ne *venez cette ſemaine*, or *ſi vous* ne *venez* pas *cette ſemaine*; if you do not come this week, &c.

EXERCISES *upon* ADVERBS.

1. Paſſions are ſometimes raſh, and always credulous.
f. quelquefois *téméraire*, *crédule.*

Socrates was formerly a (1) great philoſopher; he taught
Socrate (b) autrefois *enſeigner* (c)
Xenophon and Plato.
Platon.

2. Homer ſometimes ſlumbers in the midſt of (2)
Homère quelquefois *ſommeiller* (a) *au milieu*, m.
Gods and (3) heroes.
héros.

We ſeldom repent of (4) talking little, but very
rarement *ſe répentir* (a) *parler* peu, *mais très*
often of talking too much.
ſouvent trop.

| Ignorant people | are generally obſtinate.
(5) *Ignorant* (a) ordinairement *obſtiné.* (6)

The public *often* aſcribe to merit all the ſucceſs o
m. *attribuer* (a) *mérite*, m. *ſuccès*, m. (2)

	Page	Art.		Page	Art.		Page	Art.
(1)	7	C	(3)	59	21	(5)	57	6
(2)	7	B	(4)	6	27	(6)	72	2

fortune.
f.

Death *almoſt always* comes | at an improper hour. |
Mort, f. *venir* (a) mal-à-propos

Friendſhip commonly finiſhes where rivalſhip be-
(1) *Amitié*, f. ordinairement *finir* (a) *où* (1) *rivalité*, f. *com-*
gins.
mencer (a).

Hannibal, for a long time, plagued the Romans, but
long-tems *être* (c) *le fléau des*
was conquered as laſt.
(c) *vaincre* (i.irr.) *enfin*.

Carthage lies over againſt Sicily: this city made
f. *être* (a) *ſitué vis-à-vis* (2) *Sicile*, f. *faire* (c.irr.)
war ſeveral times againſt the Romans, but (3) it was at
plusieurs fois (c)
laſt entirely ruined.
enfin entièrement ruiné. (4)

Philoſophy triumphs eaſily over evils to come,
———*phie*, f. *triompher* (a) aiſément *des mal à venir*
but evils preſent triumph over it.
de elle.

We do not eaſily quit a bad habit which affords
aiſément *quitter* (a) *habitude*, f. *qui nous*
us any pleaſure.
divertir (a).

Thoſe (5) who have been *always* proſperous are the moſt
heureux
| ſenſibly affected | with every attack of ill
ſenſible *aux moindres attaques* *de la mauvais-*
fortune.
f.

It becomes *well* a king to march at the head of his (6)
Il ſied *à* *de* *tête*, f.
army.
armée, f.

Thoſe who believe all the good ſpoken of them-
croire (a.irr.) *bien*, m. *qu'on dire* (a.irr.) *eux*

	Page	Art.		Page	Art.		Page	Art.
(1)	7	A	(3)	10	5	(5)	97	4
(2)	56	3	(4)	72	2	(6)	92	4

ſelves, and all the evil ſpoken of others, are unhappily
mal, m. *autre*, malheureuſement
miſtaken on both ſides.
tromper (i) *de part et d'autre.*

Great talents | are ſeldom found | in a man without
Les m. *ſe trouver* (a) rarement
(1) great defects, and the moſt monſtrous errors have
défaut, m. *monſtrueux* (2) *erreurs*, f.
ofien been the production of the greateſt geniuſſes.
f. *génie*, m.

Idleneſs *ofien* borrows the name of reſt, and thinks
Pareſſe, f. *emprunter* (a) *nom*, m. *repos*, *croire* (a.irr.)
by that to ſcreen itſelf from the juſt blame which it
par là ſe mettre à couvert *blâme*, m. (3)
deſerves.
mériter (a).

Judgement often prevents (4) enterpriſes which (5) raſh-
m. *empêcher* (a) *incon-*
neſs would make ſucceed.
ſidération, f. *faire* (f) *réuſſir.*

Fortune always reſerves to herſelf the diſpoſal of
f. *toujours ſe réſerver* (a) *diſpoſition*, f.
what ſhe gives.
donner (a).

(5) Meditations upon the inconſtancy of human things
f. ——*ce*, f. *humain* (a) *choſe*, f.
are never uſefully employed.
inutilement ——*er* (i)

There is no man ſo perfect, but ſometimes yields
parfait *qui* *céder* (a)
to human frailties.
à l'infirmité humaine.

3. It is the cuſtom *of* many people to cry down the
coutume, f. *beaucoup de gens* (6) *décrier*
talents of others.

To act before having reflected, is what happens *to* too
agir *réfléchir* (i) *arriver* (a) *trop*

	Page	Art.		Page	Art.		Page	Art.
(1)	58	19	(3)	10	5	(5)	56	1
(2)	73	7	(4)	16	2	(6)	166	7

many people.
de gens.

One is soon tired of too great prosperity.
fatiguer (i) de trop de ———*té*, f.

Nature has many observers, but she has few *con-*
f. beaucoup *observateur*, peu
fidents.

All the fine words are not worth so much as a
beau (1) *parole*, f. *ne valoir* (a. irr.) *pas un*
little good will.
peu de volonté, f.

Nature has given too much extent to our curiosity,
donner (i) *étendue*, f. ———*té*,
and has set too narrow bounds to our abilities.
mettre (i. irr.) *étroit* (2) *borne*, f. *connoissance*, f.

4. As the earth does *not* always (3) produce roses and
produire (a) (2) *rose*
lilies, but likewise brings forth nettles and thistles;
(2) *lis*, *aussi porter* (a) (2) *ronce* (2) *épine*;
so the world does *not* always (3) afford (4) us (2) content-
ainsi procurer (i)
ment and (2) pleasure, but sometimes (2) afflictions and (2)
troubles.
embarras.

Utility is never where there is not ho-
Utile, m. ne (a) jamais *où* ne (a) pas (5) *hon-*
nesty.
nête, m.

I put no value in boldness, if it is *not* accom-
faire (a. irr.) *aucun cas de* (5) *hardiesse*, f. *accom-*
panied with prudence.
pagner (i) *de* f.

An honest man is he who does all the good (6) he
l'honnête homme
can, and who does harm to nobody.
pouvoir (a. irr.) *ne faire* (a. irr.) *de mal personne.*

Sciences are but little cultivated in the middle of
f. ne *être* (a) guère *cultiver* (i) *au milieu*

	Page	Art.		Page	Art.		Page	Art.
(1)	9		(3)	193	2	(5)	7	A
(2)	7	B	(4)	82	11	(6)	103	4

riches, and they are badly cultivated in poverty; a mo-
richeſſe, *le ſont* *mal* *pauvreté*, f. *mé-*
derate fortune is their proper ſituation.
diocre (1) f. *convenable* (1) *état*, m.

He (2) who is a ſlave to his paſſions can never
eſclave de f. *pouvoir* (a.irr.) jamais
boaſt of (3) being free.
ſe vanter *libre.*

The time paſt is no more for us; the preſent is a
paſſé, m. *plus* rien *préſent*, m.
point indiviſible, that runs away with a rapidity which
m. *s'écouler* (a) ——*té*, f.
eſcapes the thought itſelf: the time to come is but the
échaper à *penſée*, f. *même:* *avenir*, m. ne (a) *que*
ſport of hope.
jouët *eſpérance*, f.

5. The ſame thing *never* appears the ſame to all (4)
même choſe, f. *paroître* (a. irr.)
men.

It is not a little thing to know how to hold
Ce ne *être* (a) pas *petit choſe*, f. *que de ſavoir* *ſe taire*
one's tongue.

The law-giver of the Jews was not an ordinary
légiſlateur, m. *Juif* ne (b) pas *ordinaire*
man.
(1) *homme.*

A thing unjuſt cannot be either advantageous or
rien d'injuſte ne *eſt* *avantageux* *ni*
uſeful.
utile.

6. 1ſt, All (5) that is written in the book of Deſtiny is un-
écrire (i) (6) *deſtin*, m. *in-*
avoidable; becauſe no one can either force his tem-
évitable, *parceque* *on ne* *ni forcer* *tem-*
per or ſee beyond the reach of his ca-
pérament, m. *ni voir* *au-delà* *de la portée* *la-*
pacity.
mières.

	Page	Art.		Page	Art.		Page	Art.
(2)	93	7	(3)	6	27	(5)	97	3
(3)	97	4	(4)	57	7	(6)	7	A

2dly, Unleſs you ſtudy you will not become
àmoins que ne *étudier* (e) *devenir* (d.irr.)
learned.
ſavant.

3dly, I apprehend that you will make a fault againſt
craindre (a) ne *faire* (e.irr.) *faute*, f.
this rule; but no matter; the fault is more of the lan-
règle, f. *peu importe*;
guage than of you, and that fault may be corrected in not
making uſe of the negation which has no buſineſs here.
f. *vient ici mal-à-propos.*

4thly, The whole human kind is but one family
tout (1) *genre humain* ne (a) que *famille*, f.
diſperſed over (2) the face of the (1) whole earth.
diſperſé *ſurface*, f.

The true Chriſtian looks for no ſupport
vrai Chrétien, m. ne *chercher* (a) *d'appui*
againſt the malignity of men, *but* in the innocence and the
——*té*, f. f.
righteouſneſs of (3) his conduct.
droiture, f. *conduite*, f.

I ſee *no* end to our troubles *but* in the end of our
voir (a.irr.) *le terme de mal*
lives. Deſires have no limits; the accompliſh-
Souhait, m. *ne avoir* (a) *point de limite*, f. *leur accom-*
ing of them do nothing *but* open to them a new
pliſſement ne *faire* (a) *ouvrir* (4) *leur nouveau*
career. We are happy only when the bounds of
(5) *carrière*, f. ne *être* (a) *heureux* que *borne*, f.
our fortune are thoſe of our cupidity.
f. ——*té*, f.

A good prince has *no* other deſign in his government
deſſein m.
but to render his dominions flouriſhing by (6) arts (6)
de *état*, m. *floriſſant*
ſciences, juſtice, and plenty; becauſe he has the
f. *abondance*, f.
happineſs of his people in view, and true glory for
bonheur, m. *en vûe*, *vrai gloire*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	57	7	(3)	92	4	(5)	73	6
(2)	202	61	(4)	82	11	(6)	71	1

his aim.
but, m.

Moſt commonly when we think that men have
La plupart du tems *on croire* (i. irr.)
overcome a paſſion, they have done *nothing but* for-
ſurmonter (i) f. ne *avoir* (a) *faire* (i. irr.) *for-*
tify ſome others.
tifier *d'autres.*

There are rich men who fooliſhly enjoy their wealth,
riche *ſottement* (1) *jouir* (a) *de* *bien*
and who know *nothing but* how (2) to be rich.
ne ſavoir (a. irr.) que

The formation of precious (3) ſtones, either tranſparent
f. *pierre*, f. *ſoit tranſparent*
or opaque, is the effect of the oily juices, ſalt, and
ou opaque, *huileux* (3) *ſuc*, m. (4) *ſel*,
ſand; water contributes | *but* | very little to their natural
ſable, m. *contribuer* (a) *peu*
ſtructure, but it is the vehicle of the elementary prin-
f. *mais* *véhicule*, m. ——*aire* (3) *prin-*
ciples which compoſe (5) them.
cipe, m. *compoſer* (a)

(6) Reaſon and (6) ſelf-love are two irreconcileable (3)
f. *amour propre*
enemies, two rivals, jealous of the empire over our
ennemi, m. *rival*, m.
hearts, which never lay down their arms, *but*
coeur, m. ne . . . *jamais* (1) *poſer* (a) *les armes*,
after the complete defeat of one or the other.
entière défaite, f.

It is hardly ever, but at the expence of our reſt,
Ce ne eſt preſque jamais *qu'aux dépens* *ſon repos*,
that we undertake to trouble that of others.
on entreprendre (a. irr.) ——*bler*

Without friends the world is *but* a wilderneſs.
ami, m. *monde*, m. *déſert*, m.

If clemency is the virtue of heroes, (6) vengeance
(6) *clémence*, f. *héros*

	Page	Art.		Page	Art.		Page	Art.
(1)	193	2	(3)	73	7	(5)	82	2
(2) *how is not expreſſed.*			(4)	59	21	(6)	7	A

ought to be a quality which agrees *only* with a
devoir (a) f. *ne convenir* (a.irr.) *que à*
baſe (1) and cringing mind.
rampant eſprit, m.

5thly, Why do not you ſpeak inſtead of (2) grumbling.
Que ne *parler* (a) *murmurer*.

6thly, As (3) antiquity cannot authoriſe an error,
Comme ne *pouvoir* (a.irr.) *autoriſer erreur*, f.
ſo novelty *cannot* prejudice truth.
ainſi nouveauté, f. *porter préjudice à* (3) *vérité*, f.

Lying is a vice ſo very infamous, that the
Menſonge, m. m. *infame*
greateſt liars cannot bear it in
menteur, m. ne pouvoir (a.irr.) *ſupporter* (4) *le*
other men.

A man who has always ſome terror hanging over his
qui inquiète
mind, *cannot* enjoy the tranquillity of mind which is
eſprit, m. *jouir de*
the balm of human (1) life.
baume, m.

If a man *cannot* find eaſe within (5) himſelf, it
trouver (3) *tranquilité*, f. *il*
is to little purpoſe to ſeek it any where elſe.
eſt inutile qu'il chercher (a) (4) *la ailleurs*

7thly, When we dare not blame a bad prince
oſer (a) *blamer méchant* m.
after his (6) death, it is a mark that his ſucceſſor
mort, f. *ce être* (a) *marque*, f. *ſucceſſeur*
reſembles him. (4)
reſſembler (a)

	Page	Art.		Page	Art.		Page	Art.
(1)	73	7	(3)	56	1	(5)	10	2
(2)	6	27	(4)	59	2	(6)	92	4

CHAP. IX.

Some PREPOSITIONS govern the firſt caſe, ſome the ſecond, and ſome the third. The ſecond caſe, *de, du, de la, des,* is indicated by the particle *de*; and the third caſe *à, au, à la, aux,* by the particle *à*.

PREPOSITIONS.

1	à	*at, to, in*	33	envers	*towards, to*
2	à cauſe *de*	*on account of, for*	34	excepté	*except*
3	après	*after, next to*	35	faute *de*	*for want of*
4	audelà *de*	*beyond*	36	hormis	*except*
5	audeſſus *de*	*upon, above*	37	hors	*except, ſaving*
6	audeſſous *de*	*under, below*	38	hors *de*	*out of*
7	aulieu *de*	*inſtead of*	39	juſqu'à	*to, till*
8	auprès *de*	*near, by, to*	40	loin *de*	*far from*
9	à travers	*through*	41	le long *de*	*along*
10	au travers *de*		42	moyennant	*for*
11	autour *de*	*about*	43	malgré	*in ſpite of*
12	avant	*before*	44	non obſtant	*notwithſtanding*
13	avec	*with*	45	outre	*beſides*
14	chez	*at, to, in one's houſe, among*	46	par	*by*
15	contre	*againſt*	47	parmi	*among*
16	conformément à	*agreeable to*	48	pendant	*during*
17	dans	*in, into, within*	49	par deſſus	*over*
18	dedans	*in, within*	50	par deſſous	*under*
19	de	*of, from, by*	51	par rapport *à*	*by reaſon of, on account of*
20	dehors	*without, beyond*	52	pour	*for, to, in order to*
21	depuis	*ſince, from*	53	près *de*	*near, by*
22	dès	*from*	54	proche *de*	
23	derriere	*behind*	55	quant à	*as for*
24	deſſus	*over*	56	ſans	*without*
25	deſſous	*under*	57	ſauf	*ſave*
26	devant	*before*	58	ſelon	*according to*
27	durant	*during*	59	ſuivant	*according to*
28	en	*in, to, by*	60	ſous	*under*
29	en decà	*on this ſide, within*	61	ſur	*upon*
30	en delà	*on that ſide, without*	62	vers	*towards, about*
31	en depit *de*	*in ſpite of*	63	vis-à-vis	*over againſt, oppoſite to*
32	entre	*between, into*			

EXERCISES *upon* PREPOSITIONS.

1. Let not your zeal for a cauſe puſh you
Que *zêle*, m. f. *ne vous entrainer* (a)
into a hazardous (1) engagement. Set (2) bounds *to*
(3) m. *Mettre* (k.irr.) *borne*, f.
your zeal by diſcretion, *to* error by truth, *to* paſſion, by
f. *erreur*, f. *vérité*, f. f.
reaſon, *to* diviſions, by charity.
f. f. ——*té*, f.

The wicked endeavour to allure others *to* wicked-
méchant, m. *s'efforcer* (a) *de ſéduire* *vice*, m.
neſs.

Doſt thou not know, that God ſometimes
ſavoir (a. irr.) *quelquefois* (4)
grants a more proſperous (1) condition *to* thoſe men whom
accorder (a)
he intends to puniſh for their wickedneſs.
vouloir (a. irr.) *méchanceté*, f.

2. Marius | was wont to ſay, | that he could
dire (b. irr.) *ſouvent* *pouvoir* (b. irr.)
not hear the cry of the laws *for* the claſhing of
entendre *cri*, m. *loi*, f. *cliquetis*, m.
arms. The modeſt Pompey himſelf preſumed to ſay, (5)
oſer (c) *dire*
As for me to think of laws who am armed?
penſer (6) *moi qui*

3. Twice only *after* Numa's reign was Janus's
ſeulement *règne*, m. (c)
temple ſhut; once in the conſulſhip of Titus Man-
fermer (i) *conſulat*, m.
lius, after the firſt Punic war was ended; and
après que *guerre*, f. (c) *finir* (i)
again *after* the battle of Actium, when Auguſtus
une ſeconde fois *bataille*, f.
had obtained peace both by ſea and land.
(c) *obtenir* (i) *paix* *et* *mer* *terre*.

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(1)	73	7	(3)	202	17	(5)	202	55
(2)	56	2	(4)	193	2	(6)	165	2

Next to God, there (1) is nothing so capable of
Dieu *qui pouvoir* (e.irr.) *plus*
contributing to the happiness and (2) welfare of men,
contribuer *bonheur*, m. *prospérité*, f.
(3) as men.

4. Never spend *beyond* your income.
Jamais dépenser (k) *revenu*, m.

5. Rudeness proceeds from want of good breeding,
Impolitesse, f. *défaut* *d'éducation*,
and from an ignorance which tramples *upon* the rules
f. *se mettre* (a) *règle*, f.
and decorum of civil (4) society.
égards, m. *vie*, f.

Lucian says that at a sociable table the number of the
f. —*bre*, m.
guests ought never to be *above* that of
convive, m. *ne devoir* (a) *jamais* audessus de *celui*
the muses, nor under that of the graces.

6. The canal of Languedoc begins near (5) the
m. *commencer* (a)
port of Cette, and communicates with the Garonne *below*
communiquer (a)
Toulouse.

7. The Romans, after the conquest of Egypt, from whence
conquête, f. *d'où*
they brought to Rome the invention of paper, continued
apporter (c) f. *papier*, m.
notwithstanding, for (6) a long time, to make use of waxen
néanmoins *à faire usage de tablettes*
plates *instead of* paper.
enduites de cire

In several countries in the north of Europe, people
plusieurs *pays* *au* *on*
make use of sea-coal, *instead* of wood, for
fait usage *charbon de terre* *bois*
common fuel.
le chauffage.

8. A girl well brought up ought never to suffer
fille, f. *élevée* *ne devoir* (a) *souffrir*

	Page	Art.		Page	Art.		Page	Art.
(1)	176	4	(3)	132	3	(5)	202	55
(2)	59	2	(4)	72	7	(6)	208	68

near her any other ſuitors (1) but thoſe whom her (2) re-
d'autres *amants* *pa-*
lations approve of.
rents

9. A truly courageous (3) man makes his way
vraiment *ſe faire* (a. irr.) *jour*
through dangers.
périls.

10. The Romans have cut a ſtraight road of 60
(a) *former* (i) *droite* (3) *route*, f.
days journey *through* the black foreſt, from ſouth weſt
de marche *noire* (c) f. *du ſud oueſt*
to north eaſt.
eſt, m.

11. Venus had always *about* her the graces, ſports,
(h) *les jeux*,
ſmiles and loves.
les ris et les amours.

12. No one can be pronounced happy *before* his (2)
perſonne *appeller* (i) *heureux*
death.
mort, f.

Poetry came late among the Romans;
Poéſie, f. *fut introduite aſſez tard*
for, (4) about 310 years after the building of Rome,
car, *l'an* *fondation*, f.
Livy put out the firſt play, in the conſulſhip
Tite Live fait mention de *comédie*, f. *ſous* *conſulat*, m.
of C. Claudius and M. Tuditanus, the year *before*
année, f.
Ennius was born, who was older than Plautus and
la naiſſance d'Ennius (b) *ancien*
Nacvius.

13. A young man ought to ſpeak *with* much diſcretion
devoir (a) *beaucoup* (5) f.
and reſerve.
(6) *retenue*, f.

Numa, conſidering that the fear of the gods could
———*rer* (h) *crainte*, f. *pouvoir* (b)

	Page	Art.		Page	Art.		Page	Art.
(1)	193	5	(3)	73	7	(5)	57	11
(2)	92	4	(4)	202	62	(6)	59	1

not ſink down into (1) the minds of the wild Roman
entrer *eſprit*, m. *féroce*
(2) people without the invention of a miracle, pretended
peuple, m. m. *prétendre*(c)
he had nocturnal (2) conferences *with* the goddeſs Egiria.
(b) ——*ne* f. *déeſſe*, f.

The moſt important and the moſt neglected of all the
négligé (4)
converſations, is that *with* ourſelves.
f.

A man ought to employ the firſt part of his life
devoir (a) ——*er* ——*tie*, f. *vie*, f.
in converſing *with* the dead, the ſecond *with* the living,
à (3) *mort* *vivant*,
and the third *with* himſelf.

14. It is right that every one ſhould be maſter *in his own*
juſte *chacun* (e)
houſe.

15. The honeſt (4) man does not ſpeak *againſt* truth, nor
parler (a) *vérité*, f.
the prudent (2) man *againſt* vulgar (2) opinions.
commun f.

Truth ought to be maintained *againſt* the argu-
Vérité, f. *devoir* (a) *ſoutenir* (i) *raiſonne-*
ments of half wits, and (5) in ſpite of the perſecutions of
ment, m. *faux ſavant* f.
mad zealots.
fanatique.

The Perſians uſe *againſt* ſeveral ſort of diſ-
Perſes *faire* (a. irr.) *uſage* *ma-*
eaſes, the water wherein their prince has waſhed his
ladie, f. *de* *l'eau dans laquelle* *laver* (i)
(6) hands.
main, f.

An abſent (2) lover runs a great riſk againſt preſent
amant, m. *de* *riſques*, m.
(2) rivals.

	Page	Art.		Page	Art.		Page	Art.
(1)	202	17	(3)	6	27	(5)	202	31
(6)	73	7	(4)	73	6	(6)	92	4

16. A child well brought up, will always (1) behave
enfant, m. *élevé* *se conduire* (d)
according to the dictates of his superiors.
ordre, m.

Fear disposes (2) us to conceive (3) things *according*
Crainte, f. *à interpréter*
to the opinion with which it has prepossessed (2) us.
f. *dont elle* (a) *prevenir* (i).

17. Wise people see the effects in their causes, but (3)
(3) *Personne*, f. *sage voir* (a)
fools will not believe any thing until it is too late
ne vouloir (a.irr.) *rien croire que lorsqu'il n'est plus tems*
to prevent the mischief.
de prévenir *mal*, m.

18. *Within* or without the house, a woman ought to be
maison *femme*, f. *devoir* (a)
decently dressed.
décemment habiller (i) (4).

19. *Of* two evils, the (5) least is always to be
mal, m. *devoir*
chosen.
préférer (i).

The Greeks have derived their mythology *from* Ægyp.
Grec *tirer* (i) *mythologie* *Ægypte*

Ambition is the great disturber *of* peace, and
f. *perturbateur*, m. (3) *paix*, f.
violator *of* leagues and treaties.
——*teur*, m. *ligue*, f. (6) *traité*, m.

Princes generally (1) measure the greatness *of* their
mesurer (a) *grandeur*, f.
glory by the extent *of* their empire.
gloire, f. *étendue*, f.

20. Within or *without* the church a clergyman ought not
église, f. *ecclésiastique devoir* (a)
| to lose sight of | the dignity and importance of his
perdre de vue ——*té*, f. f.
station.
état, m.

	Page	Art.		Page	Art.		Page	Art.
(1)	193	2	(3)	56	1	(5)	20	
(2)	82	11	(4)	59	4	(6)	59	

21. Edward the (1) Fourth was the firſt of all the kings
(c)
of England *ſince* the Norman conqueſt that had
Normand (2) *conquête*, f. *qui* (g)
taken a ſubject to wife.
épouſer (i) *une femme de la claſſe de ſes ſujets.*

Soliman married Roxolena contrary to the cuſtom of
épouſer (c) *contrairement à coutume*, f.
former emperors, none of whom | had ever married a
précédent (2) *aucun des quels n'avoit été marrié*
wife | *ſince* the death of Bajazet the Elder.
mort, f. *ancien.*

22. *From* the beginning of the world men have been
commencement, m. *monde*, m.
the ſame, weak and wicked.
même, *foible* *méchant.*

23. I do not care whether I march *behind* or before
Que m'importe *de marcher*
the others, provided I march at my eaſe.
pourvu que (e) *aiſe*, m.

24. There are (3) animals *above* and under ground.
terre, f.

25. At this preſent time ſome (4) people in the Potoſi,
Dans ce moment *perſonne*
(5) (whoſe anceſtors adored the ſun) are born,
ancêtre, m.——*rer* (b) *ſoleil*, m. (a) *naitre* (i.irr.)
live, and ſhall die *under* ground, without
vivre (a.irr.) *mourir* (d.irr.) *terre*,
having ſeen the ſun (5) once in their life.
vie, f.

26. Diſtinction of rank is neceſſary in civilized ſociety;
f. *rang*, m. ——*té*, f.
but all men are equal *before* God.
égal *Dieu.*

27. The ant gathers, *during* the ſummer, thoſe proviſions
fourmi, f. *faire* (a) *été*, m. *les* f.
(6) of which ſhe | is in want | *during* the winter.
avoir (a) *beſoin* *hiver*, m.

	Page	Art.		Page	Art.		Page	Art.
(1)	73	5	(3)	176	4	(5)	18	
(2)	73	7	(4)	114	18	(6)	103	a

28. Æneas, after the taking of the city of Troy, car-
Enée *prise*, f. *em-*
ried his father Anchises upon his shoulders, with his
porter (c) *Anchise* *épaule*,
domestic gods; he landed *in* Africa, where Dido con-
domestique *aborder* (c) *Afrique*, *Didon con-*
ceived so much love for (1) him that she married (2)
cevoir (c) *amour* *épouser* (c)
him; Dido after the departure of Æneas, got upon a
départ, m. *monter* (c)
pile, where she pierced herself with a sword.
bucher, m. *se percer* (c) *le sein d'un coup d'épée.*

(4) Mexico was conquered by Fernando Cortez, in
Mexique, m. (c) *conquérir* (i. irr.)
1520; Peru by Francis Pizarro, *in* 1527; and Chili,
Pérou, m. *François* *Chili*, m.
by Diego d'Almagro, *in* 1534.

29. Madras and Pondicherry are situated on the eastern
oriental
coast of the peninsula of India, *on this side of* the Ganges.
presqu'ile, f.

30. The Ganges rises at the mountain
Gange, m. *prendre* (a. irr.) *sa source* *mont*, m.
Ima, which makes a part of the mountain Caucasus.
faire (a. irr.) *partie*, f. *mont*, m. *Caucase.*
The Indians believe that the bathing in that river
croire (a. irr.) *en se baignant* *rivière*, f.
purifies them of their sins. It serves to
ses eaux les purifient *péché*, m. *servir* (a)
distinguish the two peninsulas; the peninsula of India (4)
——*guer*
within the Ganges, and the peninsula of India *beyond* the
Ganges.

31. There (5) are certain pleasures which, in *spite of*
plaisir, m. *doni*
fortune, a wise man knows (6) how to enjoy.
f. *savoir* (a. irr.) *jouir.*

	Page	Art.		Page	Art.		Page	Art.
(1)	10	2	(3)	56	3	(5)	176	4
(2)	10	4	(4)	202	29	(6) how *is not expressed.*		

Demoſthenes, by a great (1) reſolution and almoſt infinite
f.
pains, (2) after a long habit altered the na-
peine, f. *long* (1) *habitude*, f. *corriger* (c)
tural imperfection of his (3) ſpeech; and even, *in deſpite of*
f. *voix*, f. *même*
nature, became the (4) moſt eloquent man perhaps that
f. *devenir* (c.irr.) *peut-être qui*
ever lived.
avoir (e) *jamais exiſté.*

32. There is as much difference *between* the learned and
autant de *f.* *ſavant*
the ignorant, as there is *between* a perſon in good health
que il y en a *celui qui ſe porte bien*
and a perſon in ſickneſs.
celui qui eſt *malade.*

23. A bad man is ungrateful *towards* God and *to-*
méchant *ingrat* *Dieu*, m.
wards men.
homme, m.

We muſt be good towards others, but in ſuch a manner
Il faut *de telle maniere*
that they cannot take from it an opportunity to be bad
qu'ils *n'en prennent pas* *occaſion*, f.
towards us.

34. No man is free from paſſions, *except* the
Aucun *ne être* (a) *exempt* (5)
true Chriſtian.
parfait *Chrétien*; m.

35. Moſt part of our misfortunes happen only for
La plupart *malheur*, m. *ne arriver* (a) *que*
want of attention.

36. Nobody (6) *but* Alexander could mount
ne pouvoir (b) *monter*
Bucephalus.
——*le.*

37. The law of Mahomet permits every thing
loi, f. *permettre* (a. irr.) *tout*, m.

	Page.	Art.		Page	Art.		Page	Art.
(1)	73	6	(3)	92	4	(5)	73	8
(2)	202	3	(4)	133	9	(6)	113	7

except wine.
vin, m.

38. In vain we dream of happineſs in any
chercher (a) *bonheur dans les choſe qui*
hing *without* us: Happineſs muſt be within us.
ont

The | elevated ſituation | of a monarch ſets (1) him *above*
élévation, f. *mettre* (a)
he intercourſe of friendſhip.
commerce, m. *amitié*, f.

39. Strive for truth, *even to* death; and
Soyez attaché à vérité, f. *mort*, f.
| contend for | juſtice, even to the danger of your
défendre (k) *même au péril votre*
ife.
vie.

40. He (2) who is to-day in full health, perhaps is not
parfait ſanté, f. *peut être*
far from death; and he (2) who enjoys great riches at
mort, f. *jouir* (a) (3) *richeſſe*, f.
preſent, is not perhaps *far from* beggary.
misère, f.

41. The alligators, amphibious (4) animals, which are
——*teur*, m. ——*bie*
een *along* ſome rivers of India and America,
riviere, f.
| are much alike | the crocodiles of Egypt.
reſſembler (5)

42. There (6) are Chriſtian ſtates in Europe, where a
Chrétien (4) *état*, m. *où*
ew, *for* a ſum of money, will get (1) you a
uif, *ſomme*, f. *argent*, *faire* (d.irr.) *avoir*
iving.
énéfice écléſiaſtique.

43. The honeſt man does nothing againſt his
L'homme de bien faire (2. irr.) *rien*
onſcience; the wicked man perpetrates a crime, in
f. *le ſcélérat* *commettre* (2.irr.) m.

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(1)	82	11	(3)	165	3	(5)	165	2
(2)	97	4	(4)	73	7	(6)	173	4

ſpite of the puniſhment which is to follow.
punition, f. *y eſt attachée.*

Man always undergoes his deſtiny, *notwithſtanding* his
toujours (1) *ſubir* (a) ——*ée*, f.
cares and precautions.
ſoin, m. f.

44. Force has made, and ſhall make, the right of
f. (a) *faire* (i. irr.) *droit*, m. *des*
power, *notwithſtanding* the proteſtations of the weak.
puiſſances, f. *foibles.*

45. *Beſides* the moſt excellent fruits, Arabia Felix
m. ——*bie*, f. *heureux*
produces the moſt valuable gums and perfumes.
produire (a) *eſtimé* (2) *gomme*, f. (3) *parfum*, m.

46. Life is to be meaſured *by* action, not *by* time.
Vie, f. *devoir* (a) *méſurer* (i) f. *tems*, m.

Sometimes men err in their counſels *through*
Quelquefois *errer* (a) *délibération*, f.
ambition, as, Perdiccas; ſometimes *through* a falſe opinion
f, *faux* (4) f.
of right, as Brutus; ſometimes *through* overdoing, as
droit, *trop d'ardeur*
Pericles; ſometimes *through* anger, as Marius.
amour de la vengeance

Bacchus was born in the city of Thebes; he was
naître (c. irr.) *ville*, f. (c)
brought up *by* Silenus and the nymphs of the iſle of
élever (i) *Silène* *nymphe* *ile*
Naxos.

Taſſo | is ſuperior to | Arioſto, *by* the diſpoſition of
(5) *Taſſe* *l'emporter* (a) *ſur* *l'Arioſte* *économie*
the plan, the decency of manners, and the dignity of
——, m. ——*ce*, f. *mœurs*, ——*té*, f.
character; in a word, by the ſagacity of genius.
caractère; *en un mot*, *ſageſſe*, f. *génie*, m.

The rainbow is formed from the (6) ſun-beams reflected
arc-en-ciel ſe former (a) *rayon*, m. *réfléchi*

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(1)	193	2	(3)	59	21	(5)	57	9
(2)	73	7	(4)	73	6	(6)	72	3

by drops of rain.
goutte, f. *pluie*, f.

We muſt judge of the merit of men *by* the utility of their actions.

47. The beſt fable of the Greeks is that (1) of Pſyche; *beau* (2) f.
the moſt pleaſant was that of the Matron of Epheſus: the (c) f.
prettieſt *among* the moderns is that of Folly, who *joli* *—ie*, f.
having blinded Love, is condemned to attend
(h) *crever* (i) *les yeux à l'amour*, *à lui ſervir*
him as a guide.
de guide.

48. If you neglect to (3) ſtudy *during* your youth, you
négliger (a) *étudier* *jeuneſſe*, f.
will be a burthen to (4) yourſelf and to others in your
fardeau, m.
old age.
vieilleſſe, f.

49. The canal of Languedoc is carried on *over* (5) hills
continuer (i) *montagne*, f.
and vallies.
(5) *vallée*, f.

50. The Meuſe, at one place, loſes itſelf *under* ground,
ſe perdre (a. irr.) *terre*,
and appears again ſome leagues below.
reparoître (a. irr.) *lieue*, f. *plus bas*.

51. The ſon of the ſecond Scipio Africanus, *by reaſon of* the
l'Africain, *ſa*
weakneſs and indiſpoſition of his body, could not
foibleſſe, f. *à ſes deffauts* *corporels*, *ne pouvoir* (c. irr.) *pas*
ſo well tread in the ſteps of his father, as his father had
ſuivre *les traces*, f. *pere*, m. *que* (b)
done in thoſe (1) of his grand-father.
ſuivre (i. irr.) *aieul*, m.

52. Zenocrates was the moſt rigid and (6) ſevere of all the
(b)
philoſophers; and *for* that very reaſon, noted and eminent.
remarquable

	Page	Art.		Page	Art.		Page	Art.
(1)	97	2	(3)	6	8	(5)	56	2
(2)	72	2	(4)	10	2	(6)	59	1

Some men love a ſituation *for* the profit; others *for*
aimer (a) *les emplois*
the honour.

Diogenes had regard neither *for* gods nor men; he
(b) *ni*
was one of thoſe eccentric characters whom the Grecian
c'etoit *ſingulier* (1) ———*re*, m. *Grec.* (1)
rabble put among their ſeven wiſe men.
canaille, f. *a mis au rang de* *ſage*, m.

53. When hope is gone, deſpair is *near* at hand.
Quand on n'eſpere plus, on eſt très *déſeſpoir*, m.

54. In (2) France, *near* Poictiers, is a ſtone of a prodigious (1)
pierre, f.
ſize, ſupported (3) by four pillars; but the cauſe of its
grandeur, f. *pilier*, m.
(4) erection is not known.
f. *connoitre*. (i irr.)

55. What is more ridiculous than Achilles or Aga-
Qu'y a-t-il de plus
memnon in their quarrels for a girl? For, *as for* Ajax,
querelle, f. *fille? Car*,
anger brought (5) him to frenzy and death,
fureur, f. *conduire* (c) *frénéſie*, f. (6) *mort*, f.

56. It is better | to go to bed | *without* ſupper,
valoir (a. irr.) *mieux* *ſe coucher* *ſouper*, m.
than to riſe with debt.
de ſe lever *des dettes*.

The ſecurity of a nation cannot ſubſiſt *without* arms, arms
ſureté, f. f.
without pay, and pay *without* taxes.
ſolde, f. *impôt*, m.

57. *Save* the reſpective rights of the parties, is a phraſe
———*tif* (1) *droit*, m. f.
commonly inſerted in buſineſs tranſacted by conveyances.
inſérer (1) *acte*, m. *paſſé* *pardevant notaires*.

58. The chriſtian lives *according to* the maxims of
chrétien, m. *ſe conduire* (a) m.
the goſpel.
évangile.

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(1)	73	7	(3)	72	2	(5)	82	11
(2)	58	15	(4)	92	2	(6)	59	1

I will anſwer my critics *according to* the objec-
répondre (d.irr.) *critique*, m.
tions which (1) they make.
f. *faire* (d).

Morality conſiſts in regulating our manners *according to*
Morale, f. *à régler* *moeurs*, f.
the precepts of reaſon.
f.

59. A lieutenant and a general have different parts to
conduite, f. *à*
act: the former ought to do all things *according*
ſuivre; *premier*, m. *devoir* (a) (2)
to order; the latter ſhould conſult freely, according to
devoir (a) *s'aviſer* *ſelon*
the exigence of affairs.

60. The ſtate of Florence enjoyed tranquillity and plenty
état, m. *jouir* (b) (3) *tranquillité* *abondance*
under the government of the Medicis; Tuſcany was then
gouvernement, m. *Toſcane* (b) *alors*
in Italy what Athens had been in Greece.
Italie (b) *Gréce*.

They (4) who, *under* a pretence of friendſhip,
prétexte, m. *amitié*, f.
are injurious, are worſe (5) than open ene-
commettre (a.irr.) *des injuſtices*, *déclaré* (6)
mies.

We always conſider that which is bad in us, *under* the
appearance of ſome good.
f.

61 Don Vaſco de Gama, a Portugueſe gentleman, was the
Portugais (6) *gentilhomme*, (c)
firſt who landed at Calcutta *on* the coaſt of Malabar,
aborder (c) *Calécut* *côte*, f.
and who diſcovered the new Indies, in 1491, under
découvrir (c) *nouvelles Indes*, *ſous*
the reign of Emanuel the Great.
règne, m.

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(1)	103	1	(3)	165	3	(5)	20	
(2)	167	15	(4)	97	4	(6)	73	7

It is naturally pleasing to rule and have power *over*
agréable (1) *dominer* *pouvoir*, m.
others, but he (2) is the great and absolute prince who commands himself.

Good prose has the same advantage over poetry, as a
f. *poësie*, f. *que*
handsome woman has *over* another who is painted.
beau (3) *femme*, f. *farder* (i).

62. Mankind hasten on *towards* eternity, without
Hommes s'avancer (a) ——*té*, f.
either (4) foresight or reflection.
prévoyance, f. *et* f.

The whales are so numerous particularly *near*
baleine, f. *en si grande quantité*
Spitzberg in Greenland, that they swim (5) in large (3)
dans *nager* (a) *gros*
shoals, like carps in a pond.
troupe, f. *carpe*, f. *étang*, m.

63. Britain, the most famous island of the whole world,
fameux île, f. *tout monde*,
lies *over-against* Germany and France, in a tri-
est située *Allemagne*, f. f.
angular form.
f.

The sun is the most (6) striking emblem of divinity,
soleil, m. *frappant* m. ——*té*, f.
and was adored as the Supreme (6) Being, by almost all
(b) *être*, m. *presque*
the ancient nations. It is from thence, perhaps, that
f. *de là peut-être*
comes the custom to build the places of worship,
coutume, f. *bâtir* *édifices pour le culte divin*
even to this day, in such a direction, that the people may
même aujourd' hui, *tel* f. (c)
have their faces turned just *opposite to* the east.
le visage *orient*, m.

	Page	Art.		Page	Art.		Page	Art.
(1)	6	8	(3)	73	6	(5)	202	28
(2)	97	4	(4) either *is not expressed*			(6)	73	7

REMARKS upon ſome PREPOSITIONS.

FIRST, *upon* PREPOSITIONS *before the* VERBS.

When a prepoſition is to be put before a verb, that verb muſt be put at the preſent of the infinitive; except after the prepoſition *en*, which requires after it the participle preſent. The only prepoſitions which are uſed before the preſent of the infinitive, are the ſix following: *à, de, pour, ſans, par, après*, which may be employed before all ſorts of verbs; except the prepoſition *après*, which is made uſe of only before *avoir et être*. *Par* followed by an infinitive is always preceded by the verbs *commencer* or *finir*.

Prepoſitions which are put before the preſent of the infinitive:		*Prepoſition put before the participle preſent, which then is alſo called gerund.*
1 à	4 par	
2 de	5 ſans	
3 pour	6 après	7 en

De and *à*, before an infinitive, are ſometimes preceded by other repoſitions, with which they make compound prepoſitions.

The prepoſitions which take *de* after them, are:

8 avant *de*	11 hormis *de*
9 excepté *de*	12 loin *de*
10 hors *de*	13 près *de*

And ſome other expreſſions which are put among the prepoſitions, becauſe they are expreſſed by a ſimple prepoſition in ſome other language, as:

14 aulieu *de*	17 à la réſerve *de*
15 au riſque *de*	18 de crainte *de*
16 à force *de*	19 faute *de*

And ſome others, compoſed with a ſubſtantive or an adverb and *de*.

The prepoſitions which take *à* after them are:

20 juſqu' *à*	21 ſauf *à*

And ſome others compoſed with an adjective or an adverb and *à*.

EXERCISES *upon the foregoing* PREPOSITIONS.

1. Hiſtory is equally proper *to* form the heart, and *to*
Hiſtoire, f. *également* *cœur*, m.
adorn the mind.
orner , *eſprit*, m.

Good education teaches (1) us *to* behave well towards (2)
f. *enſeigner* (a) *ſe bien comporter*
every body.
tout le monde.

A good general of an army pays as much attention
avoir (a) *autant de*
in concealing his deſigns, as *in* diſcovering thoſe of the
cacher *deſſein*, m. *que* *découvrir*
enemy.

Uſe yourſelf (when you are young) *to* practiſe
S'accoutumer (k) *tandis que* (a) *jeune* *pratiquer*
virtue; it will help you *to* ſuffer patiently all the
aider (d) *ſupporter patiemment*
croſſes of this world.
traverſe, f. *vie*, f.

Our corrupt nature is more diſpoſed *to* do evil than
corrompu (3) f. *mal*, m.
to do good.
bien, m.

There is (4) a great deal of ſatisfaction *in* teaching dili-
beaucoup *enſeigner*
gent (3) boys, but there is a great deal of trouble *in* teach-
écolier, m. *peine*
ing idle ones.
(5) *fainéant.*

The love of God invites us *to* love one (6) another.
aimer

Let us endeavour betimes *to* do good.
travailler (k) *de bonne heure* *faire bien*, m.

A boy who is inclined *to* learn well, is always
écolier, m. *enclin* *apprendre*

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	73	7	(5)	57	6.
(2)	202	33	(4)	176	4	(6)	13	

ready *to* receive his maſter's (1) inſtructions, diligent *to* learn
prêt *recevoir*
his leſſons, careful *to* come every day *to* ſchool, and
aſſidu *venir* *tous les jours* *école,*
ſkilful *in* making a good uſe of his time.
habile *uſage,* m. *tems,* m.

It is the duty of kings *to* command, and that of ſubjects
C'eſt *aux* *rois* *aux* *ſujets*
to obey.

2. As men of ſenſe ſay a great deal in few
bon ſens, m. *dire* (a. irr.)
words, ſo the half-witted have the talent *of* talking much
petits-eſprits
and yet (2) ſaying nothing.
dire

We have no reaſon *to* place any hope in our ene-
aucune f. *mettre* *quelque*
my, if we have none in ourſelves.

It is ſometimes dangerous *to* ſpeak the truth.
quelquefois ——*reux* *dire* *vérité,* f.

Socrates, | the day before | his (3) death, (4) in the
Socrate, *veille,* f. *de*
priſon, applied himſelf *to* read Æſop's (1) fables,
priſon, f. *ſe faire* (b) *une occupation* *Eſope*
and to put (5) them in verſe.
mettre *vers.*

The conſuls and ſenators alone had a right *to* wear
(2) *ſénateur* *ſeul* (b) *le droit,* m. *porter*
purple robes.
pourpre (1) *robe.*

Livy ſays that the fear *of* loſing liberty is a
Tite Live dire (a. irr.) *crainte,* f. *perdre* ——*té*
kind of ſlavery.
eſpèce, f. *eſclavage.*

3. Wicked men always find pretences enough *to*
Méchant, m. *trouver* (a) *prétexte,* m.
oppreſs the innocent; and when they want good rea-
opprimer *manquer* (a) (6).

	Page	Art.		Page	Art.		Page	Art.
(1)	72	1	(3)	92	4	(5)	82	11
(2)	59	1	(4)	202	17	(6)	165	3

ſons, they have recourſe to calumnies.
f. *recours*, m. *calomnie*, f.

Pepin, king of France, did not live long enough
ne vivre (c. irr.) *aſſez long tems*
to put all his projects into (1) execution.
mettre

Coquets pretend to (2) be jealous of their
Coquettes ſe faire (a) *honneur* *jaloux* (3)
lovers, *to* conceal that they are jealous of other women.
amant, *cacher qu'elles ſont des femme*, f.

It is never too late *to* do good.
jamais *bien*, m.

Frequent converſation with learned men is a ſhort
f. *habiles gens* *abrégé* (4)
way *to* attain knowledge, and to ſave one's
chemin, m. *parvenir à* *ſcience*, f. *s'épargner*
ſelf the labour and pains inſeparable from ſtudy.
travail, m. *peine*, f. *étude*, f.

Take (5) time *to* deliberate and adviſe; but loſe
Prendre (k) *perdre* (k)
no time in (6) executing your reſolutions.

Nature hath given to animals one time *to* act, another
f. *donner* (i) *agir*,
to reſt.
ſe repoſer.

To become learned one wants three things,
ſavant on avoir (a) *beſoin de choſe*, f.
nature, ſtudy, and exerciſe.
f. *étude*, f. m.

4. Begin *by* ſtudying if you wiſh to be
Commencer (k) *vouloir* (a. irr.) *devenir*
learned.
ſavant.

A man ſhould ſet out *with* conquering his paſſions.
Il faut commencer

5. We cannot betray truth *without* ren-
ne pouvoir (a. irr.) *trahir* (a) *vérité*, f. *ren-*

	Page	Art.		Page	Art.		Page	Art.
(1)	225	1	(3)	9		(5)	7	B
(2)	217	2	(4)	73	7	(6)	217	1

dering (1) ourſelves deſpicable and guilty.
dre *mépriſable* *coupable.*

I cannot read Tully, particularly his Treatiſes on
pouvoir (a. irr.) *lire Cicéron,*
Old Age, on Friendſhip, his Offices, or his Tuſculan (2)
Vielleſſe, f. *Amitié*, f.
Queſtions, *without* adoring that divine inſpired breaſt.
f. *fouffle divin qui l'inſpiroit.*

The too great attention which a man gives
La trop f. *on donner* (a)
in (3) obſerving the faults of others, makes him
défaut, m. *faire* (a. irr.) *qu'on*
die *without* having had the leiſure to know
mourir (a. irr.) *loiſir*, m. *de connoître*
his own.
les ſiens.

The conciſe (2) expreſſion of fine thoughts ſatisfies the
f. *penſée*, f. *contenter* (a)
mind, *without* tiring it.
eſprit, m. *laſſer* (1) *le.*

6. Alexander, the (4) ſon of Philip, *after* having conquer-
fils, m. *conqué-*
ed Greece, and a part of Aſia, died, having reigned
rir (i. irr.) *Grèce*, f.
only 12 years, regretted not only by (5) his own ſol-
propre ſol-
diers, but even by the people whom he had conquered,
dat, m. *même des peuples*
and who became the victims of the ambition of his
devenir (c. irr.)
generals.

7. Boys learn *by* teaching others who
Ecoliers apprendre (a. irr.) *enſeigner* (h) *d'autres écoliers*
are more ignorant than themſelves, becauſe *in* repeating
parceque *répéter* (li)
over thoſe things which they have formerly learned,
ceque *auparavant* (6)
they fix them more ſtedfaſtly in their memories.
ils ſe l'impriment plus profondément dans la mémoire.

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	217	1	(5)	92	4
(2)	73	7	(4)	58	17	(6)	193	2

We must take care, that *in* remedying one
Il falloir (a. irr,) *prendre garde*, *remédier* (1)
evil we do not fall (2) into a greater.
mal *tomber* (e)

Don Alphonso, king of Naples, *by* alighting from
descendre (h)
his horse to (3) relieve a countryman that was in (4)
secourir *payſan*, m.
danger, gained the city of Gaeta in a few hours, *by* making
faire (h)
his first entry at their hearts, which the battery of his
dans leur cœur une bréche
guns could not have done in many days.
canon, m.

In assisting the poor, who can do very little, says
pouvoir (a. irr.) *très peu*,
Marcus Aurelius, one will be assisted by God who can do
on
every thing.
tout

It was asked of a courtier how he had made so well
On demanda (b) *à courtiſan*, m. *s'étoit ſi fort*
his way into court, he answered in these four words,
avancé à la cour, f.
injurias ferendo, et gratias agendo, in bearing injuries, and
ſouffrir (h)
(5) returning thanks.
rendre (h)

8. Think *before* you speak, and consider *before* you
R fléchir (k) *parler*,
promise.
promettre.

Before you undertake any thing, take right mea-
entreprendre *prendre* (k.irr.) *juſte*
sures, so that you may have nothing to (6) reproach
deſorteque (e) *ſe reprocher*
yourself if you do not succeed.
réuſſir (·).

	Page	Art.		Page	Art.		Page	Art.
(1)	165	2.	(3)	217	3	(5)	59	1.
(2)	202	17	(4)	202	28	(6)	165	4

9. Nothing elſe remains *but* quietly *to* prepare our-
reſter (a) *tranquilement*
ſelves for death, and with blinded eyes *to* receive the
à (1) *mort*, f. *bandé* (2) *œil*, m. *recevoir*
blow.
coup, m.

10. *Unleſs to* be as credulous as the Jew Appella, who
——*le* *Juif*, m.
can believe that, the day that Cæſar overthrew
pouvoir (a.irr.) *croire* *vaincre* (c,irr.)
Pompey at Pergamus, the bells rung of themſelves in a
cloche, f. *ſonner* (c)
ſecret (2) and remote part of the temple, into which it was
caché partie, f. m. *où*
not lawful for any (3) but prieſts to enter.
permis (4)

11. We cannot conceive the diſaſters of a country
pouvoir (a. irr.) *concevoir* *ravage*, f. *pays*
that has been the theatre of war, *except* we have ſeen
m. *guerre*, f. *voir* (i.irr.)
them with our own eyes.
œil, m.

12. Men that are | deſtitute of | religion (ſays Lactantius)
ſans
are ſo *far from* being learned philoſophers, that they
inſtruit (2)
ought not to be eſteemed even as reaſonable (2)
ne devoir (a) *pas même* *regardés*
men.

13. Many people begin (5) to take the reſolution to (6)
commencer (a) *prendre*
live righteouſly when they are *near* dying.
vivre religieuſement. *mourir.*

14. The envious, *inſtead of* endeavouring to perfect
envieux *s'efforcer* (6) *devenir plus*
themſelves, ſtudy only to (5) tarniſh the good
parfait *ne chercher* (a) . . *que* *ternir*
qualities of others.
——*tés*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	7	A	(3)	193	5	(5)	217	2
(2)	73	7	(4)	105	2	(6)	217	2

15. Be resolved to defend your king and country *at the*
(k) *déterminé* (1) *roi*, m. *pays*, m.
risk of losing your property and life.
perdre *bien*, m. *vie*, f.

16. Several people, without (2) great natural (3) capacity,
personnes, ——*té*, f.
but *by dint of* application, have attained the highest
mais *s'appliquer*, *sont parvenir* (i) *au* *haut*
degree of skill in some sciences.
degré *habileté*, f. *certaine* f.

17. There are some Catholic (3) countries, as Spain and
pays, m.
Portugal, where the people are allowed on (4) Sunday to
pouvoir (a)
go to the play, to dance, to play at cards and dice; in
comédie, f. *jouer* *carte* *dé*; *en*
short, to do any thing, *except* to read the Bible.
un mot, *tout faire* *lire* f.

18. *For fear of* falling into poverty, some rich people
tomber *pauvreté*, f.
live in misery.
vivre (a. irr.) *misère*, f.

19. *For want of* speaking a language which we have
parler *langue*, f.
learned, we soon forget it.
apprendre (i. irr.) (5) *bientôt* *oublier* (a)

20. The tyrant governors of Rome carried the fury
tirannique *porter* (c) *fureur*, f.
of domineering *as far as* to declare, that the most laudable
dominer *louable*
action in a Roman was to (6) kill a King.
f. (b) *tuer* *roi*, m.

21. How many youth act as if they had
Combien de jeunes gens se conduire (a) (b)
taken for a maxim of conduct this Epicurean (3) sentence:
prendre (i) *conduite*
Let us amuse ourselves whilst we are young, *save to* be
pendant que *jeune*,
wise when we shall be old.
sage *vieux*.

	Page	Art.		Page	Art.		Page	Art.
(1)	217	1	(3)	73	7	(5)	186	1
(2)	73	6	(4)	on is not expressed.		(6)	217	2

REMARKS UPON SOME PREPOSITIONS.

1. *En* is never followed by the article, though we say, in a familiar way of speaking, he is dead, *il eſt allé en l'autre monde*; upon what account, en *l'honneur de quel ſaint*.

2. *Dans* is always followed by the article, except before poſſeſſive pronouns, proper names of authors quoted, and proper names of towns, as, I have read it in Cicero; *je l'ai lu* dans *Cicéron*; ſeek in my pocket: *cherchez* dans *ma poche*. We indifferently make uſe of *en* or *dans* before perſonal pronouns, as, in him, en *lui*, or dans *lui*. But we ſay, *penſer* en *ſoi-même*, to reflect within one's ſelf.

3. *En*, before nouns of time, ſignifies the time employed in doing a thing; and *dans*, the time after expiration of which the thing will be done, as, I could do it in eight days, *or* I would ſpend no more than eight days in doing it, *je le ferois* en *huit jours*; I will do it in eight days hence, *je le ferai* dans *huit jours*.

4. *Chez*, followed by a pronoun, or a proper name of a perſon, ſignifies *ſomebody's houſe*, as, he is in my houſe, in your houſe, &c. *il eſt* chez *moi*, chez *vous*, &c. It is preceded by *de*, when it ſignifies coming from, as, I come from your houſe; *je viens* de *chez vous*.

5. *Dedans*, *dehors*, *deſſus*, *deſſous*, and *auparavant*, are always adverbs, and never prepoſitions; conſequently they have no caſe after them, except when *dedans* and *dehors*, *deſſus* and *deſſous*, are either joined together, or have the particle *de* or *par* before them, as, both within and without the houſe; *dedans & dehors* la *maiſon*; both upon and under the chair, *deſſus & deſſous* la *chaiſe*; from under the bed, *de deſſous* le *lit*.

6. When the definitive article precedes *dedans* or *dehors*, *deſſus* or *deſſous*, thoſe words are uſed ſubſtantively, and conſequently require the following noun in the ſecond caſe, as, the inſide, *or* the outſide of the houſe, *le dedans* ou *le dehors* de la *maiſon*.

7. *Juſques*, or rather *juſque*, (to, as far as, till) coming before a vowel, its final *e* or *es* is omitted, and an apoſtrophe is put in its ſtead, as, to death, *juſqu' à la mort*. This is to be obſerved even in declamation, as, how long? *juſqu' à quand?* and not *juſques à quand?* as likewiſe the other conjunction, till, until, as, *juſqu' à ce que*, which governs the ſubjunctive; and not *juſques à ce que*.

8. Even, or very, in Engliſh, is ſometimes rendered into French by *juſqu' à*, as, even the king; *juſqu' au roi*. In this ſenſe it ſignifies an emphatic expreſſion of a collection or univerſality of objects, either mentioned or underſtood, as, when I ſay, even kings are mortal: *juſqu' aux rois ſont mortels*; it ſignifies all men, even kings are mortal, *tous les hommes* juſqu'aux *rois ſont mortels*.

9. *Sauf*, which ſignifies an exception to ſomething, governs the firſt caſe, ſpeaking of things, as, without prejudice of his claim, *ſauf ſon droit*. It governs the third caſe, ſpeaking of perſons, as, *ſauf* au *demandeur à ſe pourvoir*, but the plaintiff, *or* petitioner, is at liberty to ſue, *or* make application. A law expreſſion.

10. When *before* ſignifies *oppoſite to*, *in the preſence of*, or denotes precedency, it muſt be rendered into French by *devant*, as, oppoſite to your houſe; *devant votre maiſon*; in the preſence of the king, *devant le roi*; dukes are before earls, or have the precedency of earls; *les ducs ont le pas ſur les comtes*, its contrary is *derrière*, behind. In all other caſes, *before* is rendered into French by *avant*, as, we were happy before the war, *nous étions heureux*

avant *la guerre*; virtue muſt be preferred to every thing, *la vertu doit aller* avant *tout*: its contrary is *après*, after.

11. *Avant*, followed by *que*, is a conjunction, which governs the ſubjunctive, as, before you were born; *avant* que *vous fuſſiez né*; followed by *de*, it governs the infinitive, as, before death; *avant* de mourir.

12. *Près*, *auprès*, near, govern the 2d caſe, though we may ſay, in common converſation, near St. Paul's, *près* l'égliſe *St. Paul*. *Près* muſt always be uſed inſtead of *auprès*, ſpeaking of time or age, as, it is near twelve o'clock, *il eſt* près *de midi*; ſhe is near thirty years old, *elle a* près *de trente ans*.

13. As cuſtom will not always ſuffer *après* to be uſed, when ſpeaking of places, particularly after *trop*, *ſi*, *aſſez*, *plus*, *bien*, I adviſe the learner to make uſe of *près*, as, he lives near the church, *il demeure* près *de l'égliſe*; though *auprès* may be indifferently uſed in ſuch a caſe.

14 *Près* in the ſenſe of *ſave*, *excepting*, governs the third caſe, and muſt be placed after the noun which it governs, as, except a crown, *à un écu* près; excepting that, *à cela* près.

15. *Auprès* muſt always be uſed inſtead of *près*; 1ſt, when we ſpeak of ſomebody put near another, as, his maſter, friend, counſellor, or ſervant: as, *j'ai mis mon fils* auprès *de mon frère*; I have put my ſon near my brother, viz. as his tutor, maſter, friend.

2dly, When we mention in what eſteem a perſon is with another, or what intereſt he has with him, as, he is in favour with the king, my lord, that is dy; *il eſt bien* auprès *du roi*, *de monſeigneur*, *de cette dame*; he can do what he will with him, *il a tout pouvoir* auprès *de lui*.

3dly, When we mention by whom a perſon is entertained, ſheltered, &c. as, he is gone to live with him, *il s'eſt retiré* auprès *de lui*; he is quite ſafe with him, *il eſt en ſureté* auprès *de lui*.

16. The prepoſitions *to* and *towards*, when they ſignify *in regard to*, muſt always be rendered into French by *envers*, as, he is ungrateful to God and men; *il eſt ingrat* envers Dieu, *&* *envers* les hommes. In all other caſes *towards* muſt be rendered by *vers*, as, he went towards Iſlington; *il eſt allé* vers *Iſlington*. *Vers* ſignifies likewiſe *about*, as, about the beginning of the ſpring; *vers le commencement du printemps*.

17. When *from* and *to* denote ſimply the diſtance from one place to another, they are rendered into French by *de* and *à*; as, it is ſix miles from London to Greenwich; *il y a cinq milles* de *Londres* à *Greenwich*. When they denote the quantity or the diſtance, they are rendered by *depuis* and *juſque*, as, he walked from London to Greenwich; *il alla* à *pied* depuis *Londres* juſqu'à *Greenwich*. When they denote ſucceſſion of place, they are rendered by *de* and *en*, as, he goes from town to town; *il va* de *ville* en *ville*.

18. *A*, *each*, and *every*, before a noun denoting diſtribution of people, time, or place, are rendered into French by *par*, as, two crowns a piece; *deux écus* par *tête*: three guineas a week; *trois guinées* par ſemaine; four ſhillings a mile; *quatre ſchellings* par mille.

19. *Vis-à-vis* and *à l'oppoſite*, over-againſt, govern the 2d caſe, though we ſay in common converſation, *vis-à-vis l'hôtel de ville*, over-againſt Guildhall. The firſt is applied both to perſon and things, the other to things only.

20. The participle active in Engliſh, preceded by *without*, is rendered into French by *ſans*, ſometimes followed by a ſubſtantive without an article, as, he ſpoke to him without fearing; *il lui parla* ſans crainte. Sometimes by an infinitive without a prepoſition, as, *il lui parla* ſans craindre. Sometimes by *que*, and the following verb in the ſubjunctive mood, as, *il lui parle* ſans *qu'il* craignît; and even this laſt muſt be uſed when the participle active in *Engliſh is* preceded either by a pronoun or any other noun.

21. *As*, in Engliſh, with a verb in the indicative mood, or *as* and *upon*

with a participle active, are rendered into French, sometimes by *sur* followed by *ce que*, as, you wrote to me, that . . . sur ce que *vous m'avez écrit que* . . . Sometimes by *comme*, as, I walked into the Park; comme *je me promenois au Parc*. Sometimes by *à* followed by a substantive, as, on my arriving at London; *à mon arrivée à Londres*.

22. The preposition *de*, *contre*, *sur*, *sous* and *sans*, are commonly repeated in French, though they are not in the English, as, there were many books upon the table and chair; *il y avoit beaucoup de livres* sur *la table* & sur *la chaise*.

23. *A*, *par*, *pour*, *avec*, *dans*, &c. are commonly repeated when the nouns are not synonimous, or pretty nearly of the same signification, as, by mildness and reason; par *la douceur* & par *la raison*: *par* is repeated, because *douceur* and *raison* are neither synonimous, nor nearly of the same signification. But in this instance, in luxury and voluptuousness, dans *la molesse* & *la volupté*, the preposition is, for the contrary reason, not repeated.

EXERCISES *upon the foregoing* PREPOSITIONS.

1. All (1) circles, either great or small, are divided *into* *cercle*, m. *tant* *que* (a) *diviser* (i)
(2) three hundred and sixty degrees.
degrés.

A body is extended *in* length, breadth, and *corps*, m. *étendu* *longueur*, f. *largeur*, f.
thickness.
épaisseur, f.

The art of engraving *on* copper was invented at
(3) *gravure*, f. *cuivre* (c) *trouver* (i)
Florence by a goldsmith named Finguerra, in the beginning of the (2) sixteenth century.
orfèvre, m. *au*
siècle.

Actæon was transformed *into* a stag, at the sight of *Actéon* (c) *métamorphoser* (i) *cerf*, m. *vue*, f.
Diana.
Diane.

Hercules lifted Antæus up *in* the air, and stifled (4) him *Hercule élever* (c) *Enthée* *étouffer* (c)
between his arms.
(5)

Lying is permitted *in* physic, as (6) well as *in* politics. *Mensonge*, m. *permettre* (i. irr.) *médecine*,

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(1)	57	7	(3)	7	A	(5)	202	32
(2)	14		(4)	82	11	(6)	132	

2. Pearls are formed *in* oiſters of a particular (1) kind,
Perle, f. *huître*, f. *eſpèce*, f.
which are found *in* the ſea of the Eaſt-Indies, and
on trouver (a) *Indes-Orientales*,
which are fiſhed in (2) abundance at Cape Comorin, and
on pêcher (a) *abondance* *Cap*, m.
on the borders of the iſland of Ceylon.
bord *île*, f.

Pliny places foreſts in the bottom of the Oriental (1)
Pline *forêt*, f. *fond*, m.
ocean, or the Indian (3) ſea.
océan, m. *des Indes*.

Æſculapius was brought up *in* phyſic under the care
Eſculape (c) *élever* (i) *médecine*, f. *conduite*, f.
of Chiron the centaur.
centaure, m.

There (4) is much good *in* concord, much evil *in* diſ-
beaucoup (5)
cord.

All virtues are loſt *in* intereſt, as rivers are loſt in
ſe perdre (a)
the ſea.
mer, f.

3. *In* the courſe of eight days you may ſee, at
Dans *cours*, m. *pouvoir* (d.irr.)
Epſom, horſes running ſix miles *in* eight minutes.
cheval qui faire (a. irr.) en

4. Sycophants like better to dine *at* another houſe than
Paraſite *aimer* (a) *mieux* *les autres*
at home.
eux.

5. The more vulgar (1) report is, that Remus, in deriſion
relation, f.
of his brother, leaped *over* the new walls,
frere *ſauter* (c) *par* *nouveau* (6) *muraille*, f.
and for that was killed by Romulus.
(c) *tuer* (i)

	Page	Art.		Page	Art.		Page	Art.
(1)	73	7	(3)	72	1	(5)	57	11
(2)	225	1	(4)	176	4	(6)	73	6

6. The *inside* of a | dwelling house | ought to be com-
batiment, m. *devoir* (a)
modious, and the *outside* regular,
régulier.

7. The Russian empire extends itself, towards the
Russien (1) *empire*, m. *s'étendre* (a) *vers*
south, *as far as* the Caspian (1) sea.
midi, m. *Caspien*

According to (2) the calculations of Astronomers,
calcul, m. ——*me*, m.
the mean distance from the earth *to* the sun is 95,173,000
moyen f.
miles.

Defer your revenge *till* to-morrow, and to-mor-
Différer (k) *vengeance*, f.
row repeat and follow the same maxim.
répéter (k) *suivre* (k. irr.) f.

8. All men, *even* the most prudent, are subject (3) to commit
errors and faults.

9. All is lost, *saving* honour.
perdre (i) *honneur*, m.

Do not be afraid, in the beginning, to (4) speak
avoir peur (k) *au commencement*, m. *parler*
a language badly; speak it any how, and *save* to correct
à l'aventure, *corriger*
yourself afterwards.
ensuite.

10. If we are well informed of what has been *before*
instruire (i. irr.)
us, we shall not be entirely ignorant of what | is to be |
entièrement *devoir* (a) *arriver*
after (5) us.

11. It will not be long *before* (5) you will have
Il ne se passera pas long tems (e)
forgotten the world, nor *before* all the world will have
oublier (i) *monde*, m.
forgotten (6) you.

	Page	Art.		Page	Art.		Page	Art.
(1)	73	7	(3)	73	9	(5)	103	8
(2)	202	58	(4)	217	2	(6)	82	11

12. The city of Troy was situated in Phrygia, on the
ville, f. *Troye* (b) *ſitué* *Phrigie*,
coaſt of the Ægean (1) ſea, *near* the Helleſpont, and (2)
côte, f. *Egée* *l'Helleſpont*,
over-againſt the Cherſoneſe of Thrace.
f. *Trace*.

13. The iſland of Goree is *near* Cape Verd.

Moka from whence comes the beſt (3) coffee, is *near*
venir (a) *caffé*, m.
the Strait of Babelmandel.
détroit, m.

14. One of the prettieſt eclogues of Fontenelle is that (4)
joli (3) f.
of Corillas and Iſmène. Any thing that Corillas ſaid to
Tout ce que *dire* (b)
Iſmène was agreeable (5) to her, *except* the word Love.
au mot, d'amour près.

15. A witty and cheerful prattling is not amiſs *among*
ſpirituel (1) *enjoué* *babil*, m. *n'eſt pas malſéant*
women; but among men, reaſon muſt prevail in con-
femme; *avec* f. *devoir* (a) *prévaloir*
verſation.
f.

Among coquettes boldneſs is not amiſs; baſh-
aſſurance, f. *hors de ſaiſon*; *timi-*
fulneſs is looked upon by them as ſtupidity.
dité, f. *prendre* (i. irr.) *pour* ——*té*.

16. There are certain duties to be obſerved, even
devoir, m. *à* *obſerver*, *même*
towards thoſe from (6) whom you have received
(a) *recevoir* (i)
injury.
des injuſtices.

The quails paſs from Africa into Europe *about* the
caille, f. *paſſer* (a) *Afrique*
end of the ſpring; and they return thither in the
fin, f. *retourner* (a) (5) *y* *au*
beginning of autumn, croſſing the Mediterranean.
commencement, m. *traverſer* (h) ——*née*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	73	7	(3)	73	6	(5)	59	2
(2)	202	63	(4)	97	2	(6)	103	2

They began *about* the year 1200, to (1) make uſe of
On commencer (c) *ſe ſervir*
the | ſea-compaſs. |
bouſſole, f.

17. The ranunculus was brought *from* Syria into Europe,
renoncule, f. (c) *apporter* (i) *Syrie en*
in (2) the time of the cruſades under Lewis IX.
croiſade *Louis* IX.

France is extended *from* the Rhine *to* the
s'étendre (a) *Rhin*, m.
Pyrenees.
Pyrénées.

It (3) is 226 miles from London to Paris.

It (3) is 5875 miles from London to Canton.

18. There (3) are ſome petit ſovereigns in (4) Germany who
Allemagne
hire to foreign (5) princes their ſoldiers; and one of the con-
louer (a) *ſoldat*, m.
ditions of the treaty is, that for thoſe ſoldiers who | hap-
f. *traité*, m. *meu*
pen to die | they are intitled to receive twenty pounds *for*
rent *en droit de* *livre*, f.
each.
tête.

19. Hercules ſeparated the two mountains Calpe and
Hercule *ſeparer* (c) *montagne*, f.
Abila; theſe two mountains are ſituated *over-againſt* one
——*gne*, f. *ſitué* (6)
another; Calpe in Spain, and Abila in Mauritania, ap-
Eſpagne, ——*nie*, *pa-*
pear like two columns, which are ſaid to
roître (a. irr.) *colomne*, f. *on dire* (a. irr.)
be the columns of Hercules.

The old caſtle of Romania, uſually called Seſtos,
vieux fort, m. *communément*
lying on the European (5) point of the Helleſpont, is *over-*
ſitué ——*te*, f.
againſt Abidos, another caſtle on the oppoſite ſhore; they
oppoſé (5) *côte*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	217	1	(3)	176	4	(5)	73	7
(2)	202	17	(4)	202	28	(6)	72	2

are celebrated by the poets for the amours of Hero
rendu célebre *au sujet des*
and Leander. Here it was that Xerxes laid a
Ce fut là que *faire* (c.irr) *jetter*
bridge of boats over (1) the Hellespont, on which he
pont, m. *bateau*
passed his (2) army,
faire (c.irr.) *passer*

20. It is a miserable thing to die before one's
malheureux *de* *mourir* *son*
time: What time, I pray? that of Nature? Why,
tems: *je vous prier* (a) f. *Mais*
Nature for her part, gave (3) you
f. *quant à ce qui la concerne avoir* (a) *donner* (i)
the use of life, as of so much money,
jouissance, f. *vie*, f. *d'une somme d'argent*
without setting any day of payment. What
fixer *pour l'échéance du payment.*
reason then have you to (4) complain, if she calls (3) it
donc *se plaindre,* *redemander* (a)
in when she has a mind? for you received
il lui plait *car* *avoir* (a) *recevoir* (i)
(5) it (5) upon that condition.
f.

It is not enough to be known by every body, if
connoître (i.irr.)
we die *without* knowing (3) ourselves.
mourir (a. irr.)

21. Do *as* thou wouldst be done unto,
Faire (k.irr.) *vouloir* (f.irr.) *qu'on vous fasse*, (g.irr)
is a sentence which all nations under heaven are agreed
ciel, m. *ont adopter* (i)
(6) upon.

22. Foreigners take pleasure in (5) admiring, at
E rangers *prendre* (a.irr.) *admirer,*
Amsterdam, the singular mixture formed by the ridges
mélange, m. *faite*, m.
of houses, the tops of trees, and the flags of ships,
cime, f. *banderolle*, f. *vaisseau,*

	Page	Art.		Page	Art.		Page	Art.
(1)	202	61	(3)	59	2	(5)	202	1
(2)	92	2	(4)	217	2	(6) upon *is not expressed*		

which give at once, in the same place, a view *of* the sea,
ce qui *à la fois,* *lieu,* m. *spectacle,* m.
(1) the city, and the country.

The ignorance of the clergy was so great in the 8th
f. *clergé,* m. (b)
century, that Charlemagne, being at Rome, asked
siècle, m. *demander* (c) (2)
the pope Adrian for some learned personages who
savant m.
could teach his subjects the first elements *of*
pouvoir (g.irr.) *enseigner* (a)
grammar and arithmetic, entirely unkown in his king-
absolument inconnu *roy-*
dom.
aume, m.

Great riches, suddenly acquired, are never
promptement *acquérir* (i. irr.)
seen *without* indignation or (1) astonishment.
voir (i.irr.)

We must not pass one single day *without* reading or
seul *lire*
writing something.
écrire

The Romans had neither the use *of* glass for
Romain ne (b) *ni* *usage,* m. *verre,* m.
windows, nor linen for shirts.
fenêtre, f. *ni linge,* m. *chemise,* f.

23. It concerns not only the king, but (3) me, (1) you, and
Il importe *à*
the whole society, that wicked men be punished. (4)
les méchant, m. (e)

The whole world is put in (5) motion *by* the
monde, m. *mettre* (i. irr.) *mouvement*
wish for riches and the dread of poverty.
désir *richesses* *crainte,* f. *pauvreté,* f.

Amasis, king of Egypt, | in the | beginning of his reign,
Egypte, *au* *règne,* m.
thought he ought to manage the | affections of the
croire (c.irr.) *devoir* (6) *ménager* *esprits*

	Page	Art.		Page	Art.		Page	Art.
(1)	59	1	(3)	10	2	(5)	202	28
(2)	165	2	(4)	186	1	(6)	167	15

people | with skill, and to bring (1) them to their duty
adreſſe *rappeler* *devoir*, m.
by mildneſs and reaſon; he was, at repaſts and in con-
douceur, f. f. (b) *aux repas*
verſation, of a cheerful temper.
enjoué (2) *humeur*, f.

The Turks, though great lovers of coffee, through
Turc quoique amateurs café, m. *par*
idleneſs, neglect the culture of the coffee-tree: (3) great
pareſſe, *négliger* (a) *culture*, f. *cafier*, m.
plantations of it have been made *at* Martinico,
en avoir (a) *faire* (i. irr.) *Martinique*, f.
St. Domingo, Jamaica, and Virginia.
St. Domingue, *Jamaïque*, f. *Virginie*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(2)	225	1	(3)	58	19

FURTHER REMARKS *upon the* PREPOSITIONS *à* and *de*.

N. B. The prepoſition *de* and the article *le* are contracted into *du*; *de* and *les* into *des*: of the father, *du* pere, of the fathers *des* peres; inſtead of *de le* pere, *de les* peres. The ſame contraction of the article is made with the prepoſition *à*: to the father, *au* pere, to the fathers, *aux* peres; inſtead of *à le* pere, *à les* peres.

The prepoſition *de* (of) before a ſubſtantive indicates the ſecond ſtate, *à* is the ſign of the third ſtate, ſee page 7.

1. Two nouns ſubſtantive in Engliſh joined together, and making but one word, the firſt expreſſing the manner or form of a thing, and likewiſe the uſe which it is deſigned for, the firſt muſt be the ſecond in French, with the prepoſition *à* before it, or it muſt be changed into a verb in the infinitive mood, as, a dining-room; *une ſalle à manger*; a patch-box, *un boîte à mouches*.

2. But, if the firſt expreſſes the matter which the thing ſpoken of is made of, it requires the prepoſition *de*, as, ſilk ſtockings; *des bas de ſoie*: a ſilver pot; *un pot d'argent*.

3. *A* is ſometimes uſed, 1ſt, inſtead of *at*, or *to*, before names of places, which admit of no article, as, *vivre à Paris*, *aller à Londres*, *s'arrêter à Amſterdam*.

2dly, Inſtead of *with*, as, to paint with oil; *peindre à l'huile*.

3dly, Inſtead of for, as, a coach for ſix perſons; *un caroſſe à ſix places*.

4thly, Inſtead of after, as, to live after the Engliſh faſhion; *vivre à l'Angloiſe*.

5thly, Inſtead of *on*, as, on the right hand; *à main droîte*; on the left hand, *à main gauche*.

6thly, Inſtead of *in*, as, a ſuit in faſhion; *un habit à la mode*.

7thly, Inſtead of *by*, as, ſtep by ſtep; *pas à pas*.

8thly, Instead of *according to*, followed by the substantive *avis*, as, according to my opinion; à *mon avis*.

9thly, Instead of *to*, as, to judge of him by his mien; à *juger de lui par la mine*.

10thly, Instead of *at*, as, at two o'clock, à *deux heures*. It is sometimes used without being expressed in English.

4. *De* is often put after a substantive instead of *some*, expressed or understood, as, a bit of bread, of meat; *un morceau* de *pain*, de *viande*. Moreover it is sometimes used, 1st, after the indeterminate pronouns, *quelqu'un*, *personne*, *rien*, *quoi*, &c. before an adjective, as, there is nobody so lucky as he is; *il n'y a personne* de *si heureux que lui*: there is something inexpressibly gracious in his discourses; *il y a je ne sais quoi* de *gracieux dans ses discours*.

2dly, Before the proper names of places, having no article, which one is going, or coming from, as, *revenir* de *Paris*, *partir* de *Londres*.

3dly, Instead of *in*, as, he went away in the night; *il partit* de *nuit*.

4thly, Before a participle past in such and the like expressions, as, there were ten thousand of them killed or wounded; *il y en eut dix mille* de *tués ou* de *blessés*.

5thly, Instead of *by*, as, he is taller by the whole head; *il est plus grand* de *toute la tête*.

6thly, Instead of *with*, as, he ran with all his might; *il courut* de *toutes ses forces*.

7thly, Instead of *in*, *after*, *instead of*, as, he behaves in, or after, this manner; *il se conduit de cette manière*; were I instead of you, *si j'étois* de *vous*.

8thly, Instead of *on*, as, to live on fish; *vivre* de *poisson*. It is likewise used without being expressed in English.

There are some other uses of the preposition *de* and *à*: it would be too tedious to relate them here, as, having been sufficiently explained in the foregoing grammatical rules and observations.

EXERCISES *upon the foregoing* PREPOSITIONS.

1. It is from the country of the Seres, an (1) ancient
Ce *pays*, m. *Sères*,
people of the Indies, that *silk-worms* were transported into
peuple, m. *Indes*, soie ver, m. (c) *transporté* (2)
(3) Europe, under the Emperor Justinian, about the year 350.

Some people pretend, that since the invention of
personne, f. ——*dre* (a) f.
fire-arms, battles are not so bloody.
feu armes, f. *bataille*, f. *sanglant*.

Gunpowder and guns were first invented by Swartz,
Canon poudre, f.

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(1)	58	17	(2)	186	1	(3)	202	28

a (1) monk of Cologne, in (2) the year 1340. Edward III. had four pieces of cannon, which gained
faire (e. irr.) *gagner*
(3) him the battle of Creci in the year 1346.

The *horse guards* were inſtituted in England in 1550.
cheval garde, m.

2. *Silk ſtockings* were firſt worn by
Soie bas, m. *pour la premiere fois porter* (i)
Francis I. king of France, in 1543.

The *purple colour* was the moſt eſteemed among the
pourpre couleur, f.
ancients.

The gunpowder plot was diſcovered the
des poudres conſpiration, f. *découvrir* (i. irr.)
day before it | was to | have been put in exe-
veille, f. *que devoir* (b) *être* (c) *mettre* (i. irr.)
cution by Guy Fawkes, in 1605.

3. 1ſt, Alcæus and Sappho were born *at* Mitylene, in
Alcée *naître* (e. irr.)
the iſland of Leſbos.
île, f.

2dly, A ſword is ill truſted *with* an angry man.
épée, f. *confier* (i) *irrité*

3dly, The Perſians were enervated by luxury; therefore it
Perſe *énervé* (4) *molleſſe*; *c'eſt pourquoi*
was not difficult *for* Alexander to (5) conquer (3) them.
(c) *Alexandre* *vaincre*

4thly, Let us, *after* Socrates's (6) faſhion, conceal
manière, f. *ne déclarer* (k) *pas*
our own opinion, undeceive others, and in every diſ-
détromper (k) *tout*
pute inquire what carries the faireſt probability
f. *chercher* (k) *préſenter* (a) *grand* ——*té*, f.
of truth.
vérité, f.

5thly, Cobwebs faſtening *on* a ſtandard were
Araignée, f. *qui s'attacher* (b) *étendard*, m. (b)

	Page	Art.		Page	Art.		Page	Art.
(1)	58	17	(3)	82	11	(5)	217	2
(2)	In *is not expreſſed.*		(4)	202	46	(6)	72	1

looked upon, among the Romans, as a bad omen.
mauvais augure, m.

Anaxagoras, *upon* the news brought of
premier rapport qui lui fut fait
his ſon's (1) death, replied, I know I begot him
que je l'avois engendré
mortal; (2) which expreſſion declares, that ſuch accidents
f.
are bitter to | thoſe who do not think of
affectent plus amèrement *penſer* (a)
them before they happen.
(3) *y avant que* *arriver* (c).

6thly, One month *in* the ſchool of affliction will teach (3)
mois, m. *école*, f. f.
us more wiſdom than the grave precepts of Ariſtotle in (4)
ſageſſe, f.
ſeven years.

7thly, At Lacedemon, boys were permitted to get
il étoit permis aux jeunes gens de prendre
by ſtealth all they could find in the gardens of the citizens;
dérobée *jardin*, m. *citoyen*, m.
and their ſchool-maſters ſent (3) them by night to ſteal
envoyer (b)
vegetables and fruits for their repaſt on the next
légume, m. *ſuivant* (5)
day.
jour, m.

People who are beyond (6) the polar circle, being
Peuples *polaire cercle*, m.
deprived of the light of the ſun for ſome time, do a part
priver (i)
of their work *by* moon-light.
ouvrage, m. *clair de la lune.*

8thly, Every one would live *according to* his fancy.
vouloir (f) *fantaiſie*, f.

9thly, *To* ſay the truth, the Engliſh phraſeology is more
vrai, m. ——*gie*, f.
ſimple, more regular and rational, than the French.

	Page	Art.		Page	Art.		Page	Art.
(1)	72	1	(3)	82	11	(5)	73	7
(2)	103	5	(4)	202	28	(6)	202	4

10thly, Hannibal's (1) three victories *at* Trebia, *at* Thra-
victoire, f.
simene, and *at* Cannae, are above (2) all the exploits of Alex-
ander. For why? Because the one conquered (3) Romans,
quoi? ——*rir* (c.irr.)
the other (4) Asiatics.

4. 1st, That the city might not be large to
Afinque ville, f. *ne être* (c) *pas d'une grande étendue*
no purpose, Romulus, according to the old stratagem
inutilement m.
of founders *of* cities, | set open | an asylum; thither
fondateur, m. *ouvrir* (c.irr.) *azile*, m. *où*
resorted, as to a place of refuge, out of the
accourir (c. irr.) *lieu*, m.
neighbouring countries, all the rabble, without distinction,
voisins contrée, f. *populace*, f.
bond and free, one with another, folks
esclave libre, tous confondus les uns avec les autres, gens
desirous *of* change and novelty.
avide ——*gement*, m. *nouveauté*.

Of all things by which the tranquillity
qui peuvent nous procurer la tranquilité
of mind is gotten, *nothing* is better than husbandry, *nothing*
d'esprit *agriculture*, f.
is pleasanter, *nothing* more worthy of a gentleman.
agréable *digne* *homme libre*.

2dly, In China people may go *from* Pekin to Can-
on pouvoir (a.irr.)
ton by the royal canal, which is (5) 600 leagues (5) long.

3dly, When Æschines, by way of reproach, objected to
——*ter* (c)
Demosthenes, that his orations | smelt of | the lamp;
sentir (b.irr.) *lampe*, f.
Indeed, (said Demosthenes) there is a great differ-
à la vérité
ence between the things which you and I (6) do *in* the
f.
night by lamp-light.
nuit *à la lueur de la lampe*.

	Page	Art.		Page	Art.		Page	Art.
(1)	72	1	(3)	7	A	(5)	73	10
(2)	202	5	(4)	7	B	(6)	82	10

4thly, Titus Livius relates, that the Romans, at the
rapporter (a)
battle of Cannæ, had 50,000 men killed; Polybe says
bataille, f. (c) *tuer* (i)
70,000.

5thly, A liar *by* profession is not believed, even
menteur (a) *croire* (i. irr.) *même*
when he speaks the truth.
quand *dire* (a. irr.) *vérité*, f.

6thly, Nobody but (1) the | wise man | is pleased
sage, m. *ne être* (a) *content*
with his (2) own condition.
f.

Reading gives taste for solitude, fills up
Lecture, f. *donner* (a) (3) *gout*, m. f. *remplir* (a)
the mind *with* knowledge, and renders (4) us able to
esprit *connoissances*, f. *mettre* (a. irr.) *en état de*
judge rationally of things; it banishes idleness and its
juger *sainement* *bannir* (a) *oisiveté*, f.
fatal consequences; it teaches (4) us the means to (5)
funeste f. *enseigner* (a) *moyen*, m.
make a good use of time, and to acquire virtue.
usage, m. *tems*, m. *acquérir vertu*, f.

Physicians are a great deal more prudent than painters;
Médecin, m. *beaucoup* *peintre*, m.
they cover their ignorance *with* three or four feet
couvrir (a. irr.) *pied*, m.
of earth, whereas the others do not fear to (5) ex-
terre, f. *aulieu que* *craindre* (a)
pose (6) theirs to the eyes of every body.
oeil, m. *tout monde*, m.

An untimely old age, burthened *with* infirmities
prématuré *vieillesse*, f. *accablé* ——*té*, f.
and miseries, is almost always the inheritance
——*re*, f. *héritage*, m.
left us by a vicious and irregular youth.
qui est laissé (4) *à nous* *déréglé jeunesse*, f.

7thly, Pompey's men had so great a confidence in
soldat, m. (b) *confiance*, f.

	Page	Art.		Page	Art.		Page	Art.
(1)	202	36	(3)	7	B	(5)	217	2
(2)	92	4	(4)	82	11	(6)	92	6

their cauſe and (1) their chiefs, that they conſidered not
chef, m. *—rer* (c) *non*
by what means they | might be able | to overcome,
quel moyen, m. *pouvoir* (f. irr.) (2) *vaincre*
but *after* what manner they | ought to uſe | the victory.
manière, f. *devoir* (b) *uſer de*

8thly, It is the property of a great genius to (3) fore-
Ce propre, m. *prévoir*
know (4) future things, and to determine ſome time before
ſentir auparavant
what may happen *on* each ſide, and what is
pouvoir (a. irr.) *arriver chaque coté*
| to be done | when any thing hath happened.
à faire quelque eſt

Among the Grecians, muſic was a part of the learned
Grec, m. *muſique*, f. (b) *ſavant* (4)
education; and | it is reported | that Epaminondas played
f. *on dit* *jouer* (b)
ſingularly well *upon* the lute.
extraordinairement *lut*, m.

When men ruſh into party (5) quarrels, they are
ſe jetter (a) *dans des*
immoderate *on* both ſides, either (6) in honouring their
injuſte part et d'autre ſoit vanter (h)
friends, or affronting their enemies.
ſoit en injulter (h)

In all diſputes every one believes that he has the right on his ſide.

	Page	Art.		Page	Art.		Page	Art.
(1)	59	1	(3)	217	2	(5)	234	2
(2)	167	15	(4)	73	7	(6)	217	7

CHAP. X.

Observations upon the Conjunctions ſi *and* que.

1. THE verb following the conditional *ſi* is never put in the ſubjunctive mood; and it is put in no other tenſe of the indicative but the preſent and the imperfect; conſequently, the future in Engliſh is changed into the preſent in French, as, you ſhall be ſatisfied if you call to-morrow; *vous ſerez ſatisfait ſi vous* venez *demain*. The imperfect of the ſubjunctive mood is changed into the imperfect of the indicative, as, if you would call to-morrow; *ſi vous* veniez *demain*, or *ſi vous* vouliez venir *demain*; and not *ſi vous* viendriez, nor *ſi vous* voudriez venir.

2. Sometimes, inſtead of the compound of the imperfect of the indicative, we elegantly make uſe of the compound of the preterperfect of the ſubjunctive mood after *ſi*, as, if I had known it ſooner, that would not have happened; *ſi je* l'euſſe *ſu plutôt, cela ne ſeroit pas arrivé*, inſtead of *ſi je* l'avois *ſu*, &c.

3. When *ſi* ſignifies *whether*, it may be uſed in any tenſe, as, do you not know *whether* he would come if ——, *ne ſavez-vous pas s'il* viendroit ſi ——; I do not know whether he will come to day, *je ne ſais s'il* viendra *aujourd'hui**. Except the compound of the preterperfect of the indicative, the preſent and the compound of the preſent of the ſubjunctive mood, where it is never uſed.

4. From the laſt obſervation it follows, that the conjunctions *whether* and *or* are moſt commonly rendered into French by *ſi* and *ou*, as, aſk him whether he has done that or no; *demandez lui* s'*il a fait cela* ou *non*. They are ſometimes rendered into French, whether by *que*, or by *ou que*, or *que* alone, as, you will not be puniſhed whether you have done that or no; que *vous ayez fait cela*, que *or* ou que *vous ne l'ayez pas fait, vous ne ſerez pas puni*. It may likewiſe be rendered this way; *vous ne ſerez pas puni*, ſoit que *vous ayez fait cela*, ſoit que, *or* ou que *vous ne l'ayez pas fait*. It is better not to repeat *ſoit*, at leaſt in converſation. Take notice, that *whether* and *or*, rendered by *que*, or *ſoit que*, govern the ſubjunctive mood in French.

5. We make uſe of *que* inſtead of repeating the conjunction *ſi*, or ſome of the other conjunctions, but more particularly thoſe of which *que* makes a part. In the firſt caſe *que* is followed by the ſubjunctive mood, as, if he come, and if you ſpeak to him; *s'il vient*, & que *vous lui* parliez. In the ſecond caſe, the verb is put in the ſubjunctive mood, when *que* ſupplies the place of a conjunction which requires that mood; and in the indicative mood, if it ſupplies the place of a conjunction which requires the indicative; ſo that it follows the nature of the conjunction of which it is a part.

Examples where *que* governs the indicative. When I have told and aſſured you; *quand je vous ai dit*, & que *je vous* ai *aſſuré*; as he maintained it, and I did not believe it; *comme il le ſoutenoit* & que *je ne le* croyois *pas*.

Examples of the ſubjunctive. He is very far from reading and writing well; *il s'en faut bien qu'il liſe* & qu'*il* écrive *bien*; provided he comes, and be in good health; *pourvu qu'il vienne*, & qu'*il* ſoit *en bonne ſanté*. Many more inſtances will be met with in the following examples.

6. Moſt of the conjunctions govern the indicative mood.

* See the exception to the 9th obſervation on the uſe of the ſubjunctive mood, page 159.

7. Some conjunctions govern the ſubjunctive mood; you will find them all at the end of Chap. V. Sect. II, on the uſe of the ſubjunctive mood, p. 160.

8. The conjunction *que, that*, which is employed between two verbs, and which is made uſe of to define more particularly the ſenſe of the firſt verb, is ſometimes underſtood in Engliſh, but it muſt always be expreſſed in French, as, I believe you are in the right, *je crois* que *vous avez raiſon.*

9. *Que, than, as*, ſerves to connect the two terms of a compariſon, as, Aſia is bigger than Europe, *l'Aſie eſt plus grande* que *l'Europe*; hiſtory is as uſeful as agreeable, *l'hiſtoire eſt* auſſi *utile qu'agréable.*

10. *Ne* preceded by the negation *ne*; *ne...guerre*; *ne... rien*, ſignifying in Engliſh, *but, only, unleſs*, is put for *ſeulement, ſinon, excepté*, and ſerves to limit the negative, as, you do nothing but play, *vous* ne *faites* que *badiner.* See Chap. VIII. Art. 6. No. 4, p. 193.

11. *Que* after *il y a*, ſignifies *depuis que, ſince*, as, there are two years ſince I have not ſeen him, *il y a deux ans* que *je ne l'ai vu.*

12. Conjunctions are commonly repeated in French.

EXERCISES *upon the foregoing* CONJUNCTIONS.

1. It is the cuſtom of the Mahometans, if they *ſee* *coutume*, f. *voir* (a. irr)
a written or printed paper upon the ground, to (1) take *imprimé* (2) *terre*, f. *ramaſſer*
it (3) up, and to keep (3) it carefully, leſt it ſhould contain *garder ſoigneuſement de peur que ne contenir* (3)
ſomething of their Alcoran.

If that which we deſire falls out, we ſhall be *arriver* (a)
glad; *if* not, we muſt be content.
bien-aiſe; .

Truth is ſo great a perfection, (ſays Pythagoras) that *Vérité*, f. f.
if God would render (3) himſelf viſible to men, he would vouloir (b. irr.)

	Page	Art.		Page	Art.		Page	Art.
(1)	217	2	(2)	73	7	(3)	59	2

chuſe light for his body, and truth for his (1)
choiſir (f) *lumière*, f. *corps*, m.
ſoul.
ame, f.

If your means ſuit not with (2) your
vos moyen, m. *ne* répondre (a.irr.) *pas*
ends, purſue thoſe ends which ſuit with
but, m. *viſer* (k) *à un but qui être* (e) *proportionné* (2)
your means.

We | ſhould avoid | many regrets, *if* we knew
s'épargner (f) ſavoir (b.irr.)
how to moderate our paſſions.
——rer

2. Bayle, that judicious philoſopher, very probably
probablement
would not have compoſed more than one volume in folio,
(f) *plus de*
if he *had* only written for himſelf and not for
(g) *non pas*
bookſellers.
libraire.

3. We are in good health to-day, and yet we don't
(a) *ſanté*, f.
know *if* we ſhall live (3) till to-morrow.
ſavoir (a.irr.) *vivre* (d.irr.)

4. | What does it ſignify | to a man who lives
qu' importe *vivre* (a.irr.)
within the bounds of nature, *whether* he *has* a (4)
borne, f. f. (c)
hundred or a thouſand acres?

5. If men *were* wiſe and would follow the
(b) que *ils* vouloir (g) *ſuivre*
light of reaſon, they would avoid many (5) ſorrows.
lumière f. *s'épargner* (f) *chagrin*, m.

People commit many faults when they are young, *be-*
On faire (a.irr.) *on jeune*,
cauſe they want experience, and they only
on manquer (a) (6) qu'*on ne*

	Page	Art.		Page	Art.		Page	Art.
(1)	92	2	(3)	202	39	(5)	57	11
(2)	165	2	(4)	58	20	(6)	165	3

take advice of themſelves.
prendre (a.irr.) *conſeil que de ſoi-même.*

War is a ſcourge, even to the conquerors; and
Guerre, f. *fléau*, m. *même vainqueur*, m.
kings ought never to undertake (1) it, unleſs it be juſt and
devoir (1) *entreprendre* que (c)
neceſſary.

6. Pliny ſays, that pearls are ſoft in the ſea, and grow
Pline *perle*, f. *molle* *ſe*
hard when they are (2) expoſed to the air.
durcir (a)

Quintus Cincinnatus | took his plough again |
reprendre (c.irr.) *charrue*, f.
as ſoon as he had quitted the dictatorſhip.
auſſitôt que (c) *quitter* (i) *dictature*, f.

Addiſon ſays, *that* when a nation abounds with
nation, f. *abonder* (a) *en*
phyſicians, it grows thin of people.
médecin *diminuer* (a) *en population.*

Juno was called the queen of the gods, the goddeſs of
Junon (b) *appeller* (i)
kingdoms and riches, *becauſe* ſhe *was* Jupiter's (3) wife.
royaume *richeſſes*, (b) *femme*, f.

Hebe | inſinuated herſelf ſo well into | Jupiter's (3) favour,
Hébé *gagner* (c) *ſi bien* *les bonnes grâces de*
that ſhe always ſerved (4) him at table, and gave (4) him
ſervir (b. irr.) verſer (b)
nectar to drink, till Ganymede took her
nectar, m. juſqu'à ce que *Ganymède prendre* (c.irr.)
place.

Vulcan, by Jupiter's (3) order, tied Prometheus on
Vulcain, *attacher* (c) *Prométhée*
mount Caucaſus with iron chains, *becauſe* he *had*
mont, m. *Caucaſe* *de fer* (5) *chaine*, f. (b)
ſtolen fire from heaven.
dérober (i) *ciel*, m.

Pandora went to meet Epimetheus, brother to Pro-
Pandore aller (c) (6) *trouver* *Epiméthée*, *Pro-*

	Page	Art.		Page	Art.		Page	Art.
(1)	82	13	(3)	72	1	(5)	234	2
(2)	166	1	(4)	82	11	(6)	167	15

metheus, being sent by Jupiter; and carried (1) him a
méthée, (h) *porter* (c)
box, in (2) which all the woes of nature were inclosed:
boëte, f. *maux* (b) *renfermés:*
as soon as he *had* opened (3) it, they spread themselves
auſſitôt que (c) *ouvrir* (i.irr.) *se répandre* (c)
all over the earth; nothing remained but hope alone at
sur toute *il reſter* (c) *seule*
the bottom.
fond, m.

Vulcan had for his companions the Cyclops, so called
(b) *compagnon* *Cyclope, ainsi*
because they had but one large eye in the middle
parce n'avoir (b) *que* *œil,* m. *milieu,* m.
of their forehead.
du *front,* m.

7. People made use of the bark of trees *before* paper
On *se servir* (b) *écorce*
was invented.
(g)

A body has no motion unless it receives
mouvement, m. à moins que *recevoir* (e)
(3) it from another.

Regulus dissuaded the Romans from (4) making peace,
dissuader (c)
though it should cost him his life.
(5) *en devoir* (g) *couter* (1) *lui la vie.*

The Greeks forbade the women, under pain of death,
défendre (c) *aux* *sous peine*
to (4) be present at the Olympic games, though they were the
Olympique jeux, quoique (g)
diversions of all Greece.
divertissement *Grèce,* f.

The emperor Caligula wished *that* all the citizens of
empereur *souhaiter* (c) *citoyen*
Rome *had* but (6) one neck, that he might
(g) *cou,* m. afin que pouvoir (g.irr.)
behead them all at one blow.
trancher la-tête à tous d'un seul coup.

	Page.	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	82	13	(5)	83	13.
(2)	103	3	(4)	217	2	(6)	242	18.

8. I think *that* piety is truly ſtiled the founda-
croire (a.irr.) —*té juſtement appeller* (a)
tion of all virtues.

Pythagoras tells (1) us, *that* the ſouls of men continue
dire (a) *ame*, f. *ſurvivre* (a.irr.)
indeed after death, but paſs from body to (2) body;
réellement *mort*, f. *mais* *corps*
ſo that the ſame perſon is perhaps to-day
deſorte que *perſonne*, f.
a dung-hill cock, who, in the time of the Trojan war,
coq de baſſe-cour *de Troie* (3) *guerre*, f.
was Agamemnon.

When Diogenes found any tedious diſcourſe | was
voir (b.irr.) que *un ennuyant diſcours*, m. *ap-*
drawing near | its concluſion, he was wont to cry out in
procher (b) *de* *fin*, f.
a tranſport of joy, Huzza! I ſee land.
Réjouiſſons nous!

9. Dangerous and crafty deſigns ſeem to
décevant entreprise, f. *paroitre* (a.irr.)
many people, both greater and more ſplendid *than*
à beaucoup de gens et *brillant*
quiet ſtudies.
tranquile *étude*, f.

10. Envy knows no happineſs, *but* in the misfortunes
connoitre (a) *bonheur*, m. *malheur*
of others.
d'autrui.

11. It is 6000 years *ſince* God created the world.
créer (c) *monde.*

12. If you would acquire (4) reputation, or perpetuate
vouloir (a.irr.) f.
your name, you muſt do (4) things worth (5)
il faut que vous faire (e.irr.) *digne* (a.irr.)
writing, or write things worth reading
être écrire (i) (6) (e) *lire* (i. irr.)

	Page	Art.		Page	Art.		Page	Art.
(1)	82	11	(3)	72	1	(5)	58	19
(2)	202	14	(4)	58	19	(6)	59	4

PART III.

CONTAINING

EXERCISES UPON BAD FRENCH.

Note, 1ſt, All the words printed in Italics, being either wrong or not in a right Order, are to be altered by the Scholar, according to the Rules of Syntax.

Note, 2dly, This mark (ʌ) ſhews, that a Word is wanting, and ought to be put in by the Scholar. The Words omitted are either Articles or Prepoſitions.

Note, 3dly, The alphabetical Figures, *a*, *b*, *c*, &c. to *i*, ſhew the Tenſes and Moods in which the Verb ought to be put by the Scholar.

FRANCOIS, Spina *être* (c) ʌ inventeur ʌ lunettes, Jacques Métius Hollandois, & Galilei Galileo Florentin, *être* (c) ʌ inventeurs ʌ teleſcopes. Torricelly *inventer* (c) ʌ barometres, & Drebellius ʌ thermomètres. Un homme de la Pruſſe Polonoiſe *deviner* (c) ʌ ſyſtème ʌ monde planétaire. Milord Neper *travailler* (c) le premier ʌ calculs des logarithmes. Guerick de Magdebourg *inventer* (c) ʌ machine pneumatique. Galilée *découvrir* (c) ʌ ſatellites ʌ Jupiter, ʌ taches ʌ ſoleil, & *ſon* rotation ſur *ſa* axe. Le Hollandois Huyghens *voir* (c) ʌ anneau ʌ Saturne; un Italien *voir* (c) *ſon* ſatellites. Le grand Newton *avoir* (a) montré ce que c'*être* (a) que ʌ lumière, il *avoir* (a) dévoilé ʌ *grand* loi, qui *faire* (a) mouvoir ʌ aſtres & qui *diriger* (a) ʌ corps peſans vers ʌ centre ʌ terre. Le Florentin Miniquerra *être* (a) ʌ père ʌ art ʌ graver des

eſtampes. Huyghens *être* (a) ʌ inventeur ʌ pendules. On *commencer* (c) à Veniſe ʌ tailler des brillans & ʌ imiter les perles.

Le ſublime ʌ ſentimens n'*avoir* (a) ni paſſions ni emportemens, ni images *fort*, ni expreſſions *hardi*: tout *être* (a) tranquille chez lui & ſimple. L'ame pleinement maîtreſſe ʌ elle-même ne *voir* (a) ʌ choſes que comme *ils être* (a) & ne ſe *mettre* (a) point en peine ʌ y rien changer.

Arie ſe *donner* (a) un coup ʌ poignard; pour donner à ſon mari ʌ exemple ʌ *un* mort héroïque: elle *retirer* (a) ʌ poignard & le *préſenter* (a) *à lui*, en *dire* (h), Pœtus, cela ne *faire* (a) point ʌ mal.

On *dire* (b) à Horace fils, *aller* (h) combattre contre ʌ Curiaces, que peut-être il faudroit pleurer *lui*, il *répondre* (a). Quoi vous *pleurer* (f) *moi* mourant pour mon pays? Et à Medée; Que *reſter* (a) il *à vous* contre tant ʌ ennemis? Elle *répondre* (a) froidement, "Moi-même." Et au père des Horaces qu'un de *ſon* fils, combattant contre ʌ Curiaces, *avoir* (b) *prendre* (i) ʌ fuite. Que vouloir (b) vous qu'il *faire* (g) contre trois! Il *répondre* (a), "Qu'il *mourir* (g)."

Cette eſpèce ʌ ſublime ne ſe *trouver* (a) point dans ʌ ode, parcequ'il *tenir* (a) ordinairement à quelque action, & que dans ʌ ode il n'y *avoir* (a) point ʌ action. C'*être* (a) dans ʌ dramatique qu'on *trouver* (a) *le* principalement. Corneille en *être* (a) rempli.

La Reine Henriette ʌ Angleterre, dans un vaiſſeau au milieu ʌ un orage furieux, *raſſurer* (b) ceux qui *accompagner* (b) *elle*, en *dire* (h) *à eux* d'un air tranquille, que les reines ne ſe *noyer* (b) pas.

Curiace, *aller* (h) combattre pour *ſon* patrie, dire (b) à Camille *ſon* maîtreſſe, qui, pour retenir *le*, *faire* (b) valoir ſon amour.

Avant que ʌ être à vous, je ſuis à mon pays.

Auguſte *avoir* (h) *découvrir* (i) ʌ conjuration, que Cinna *avoir* (b) *former* (i) contre ſa vie, & l'ayant *convaincre* (i) *dire* (a) *à lui*.

Soyons *aimi*, Cinna, c'*être* (a) moi qui t'en *convier* (a). Voilà des ſentimens ſublimes: ʌ Reine *être* (b) au-deſſus ʌ crainte: Curiace au-deſſus ʌ amour: Auguſte au-deſſus ʌ vengeance: & tous trois, ils *être* (b) au-deſſus ʌ paſſions & ʌ vertus *commun*.

Les Italiens *employer* (a) pour ʌ tragedies des vers libres, *ainſi* appellés parcequ'ils *être* (a) affranchis ʌ joug ʌ rime,

La rime *être* (a) un ornement inventé par ʌ peuples ʌ nord. Le Trissin parmi ʌ Italiens *être* (a) le premier qui *secouer* (c) ʌ joug ʌ rime, il y *avoir* (a) deux cents vingt ans & *composer* (c) en vers libres son poëme de l'Italie délivrée; mais l'Arioste & le Tasse *avoir* (a) rimé leurs poëmes. Les Anglois sont dans la même prévention contre ʌ rime; mais Pope *avoir* (a) rimé tous *son* ouvrages. Les Italiens se *être* (a) *servir* (i) de vers libres, l'Alamanni pour *son* admirables Georgiques, Annibal Caro pour *son* traduction de l'Enéide, Marchetti pour *celui* ʌ Lucrèce, & le cardinal Bentivoglio pour *celui* ʌ Stace. Les tragédies ʌ grands maîtres Italiens *être* (a) en vers libres: c'*être* (a) dans ce goût qu'*avoir* (a) travaillé le marquis Maffei, l'abbé Conti, & l'abbé Lazarini.

Tibère *faire* (c) accuser un homme pour avoir *vendre* (i) avec *son* maison la statue de l'empereur. Domitien *faire* (c) condamner à mort *un* femme pour s'être *déshabiller* (i) devant son image, & un citoyen parcequ'il *avoir* (a) *le* description de *tout* ʌ terre *peint* sur ʌ murailles de *son* chambre.

Tel être (b) ʌ discipline ʌ *premier* Romains, qu'on y *avoir* (a) *voir* (i) des généraux condamner leurs enfans ʌ mort pour avoir, sans leur ordre, *gagner* (i) ʌ victoire.

La mer Baltique n'*avoir* (a) ni flux ni reflux; mais lorsque ʌ vents ʌ occident *souffler* (a) avec violence, ils *refouler* (a) les eaux de la mer Baltique vers ʌ orient, & ne leur *laisser* (a) que trois pieds ʌ profondeur vers ʌ retranchement de Stralsund. L'île de Rugen *être* (a) vis-à-vis Stralsund dans ʌ mer Baltique.

Louis XIV. *avoir* (h) *dire* (i) au Comte de Grammont, je *savoir* (i) votre âge; l'évêque de Senlis qui *avoir* (a) 84 ans m'*avoir* (a) donné pour époque que vous *avoir* (b) étudié ensemble dans ʌ même classe. Cet évêque, Sire, *répliquer* (c) le comte, n'*accuser* (a) pas juste, car ni vous ni *je* nous n'*avoir* (a) jamais étudié.

Les enfans d'un lunetier de Middlebourg dans la Zélande *jouer* (h) dans ʌ boutique ʌ leur père, *mettre* (c), *dire* (a) on, deux verres de lunettes l'un devant l'autre à quelque distance; ils *voir* (c) avec surprise que le coq ʌ leur clocher *être* (h) extrêmement gros, & comme s'il *avoir* (g) *être* (i) tout près d'eux. Ils le *faire* (c) remarquer à leur père, qui *fabriquer* (c) bientôt après *le premier* lunette d'approche dont on se *être* (e) servi. Zacharie Janſen & Jacques

Métius *perfectionner* (c) à l'envie cette *heureux* découverte, & Galilée *appliquer* (c) *le* le premier à l'aſtronomie en 1609. *Tel être* (c), à ce qu'on *prétendre* (a), a origine a téleſcope.

L'eau dans a flux *reſter* (a) quinze minutes ou environ dans *ſon* plus *haut* élévation : dans a reflux elle *demeurer* (a) auſſi près d'un quart d'heure, dans *ſa* plus grand abaiſſement. Le flux *être* (a) de ſix heures, c'*être* (a) à dire que les eaux *être* (a) *entraîné* ſix heures de ſuite du midi a nord. Elles *employer* (a) le même tems a revenir a nord a midi.

Spinoſa, fameux chef a matérialiſtes modernes, *mourir* (c) en 1677; il *attribuer* (b) a formation a univers à un mouvement éternel a matière mue par *lui*-même, & ſans a intervention d'un moteur primitif. Selon lui, Dieu *être* (a) tout & tout *être* (a) Dieu. *Le* matière, ſubſtance unique, *être* (a) a ame *univerſel* dont a hommes, a animaux, & a végétaux *être* (a) des modifications. Spinoſa *avoir* (a) formé ſon ſyſteme ſur a ancien ſyſtème a amé a monde établi par Pythagore, & expoſé en vers ſi beaux dans a ſixième livre a Enéide, V. 724.

On *compter* (a) plus a cinquante eſpèces a perroquets, tous différens en figure, a taille, a couleurs. On ne *rencontrer* (a) jamais ces oiſeaux *ſeul* : ils *voler* (a) toujours par bande : ils *vivre* (a) dans a forêts & ſe *nourrir* (a) a graines & a fruits ſauvages : ils *faire* (a) *leur* nids dans *le* trous a certains arbres, où, l'année précédente, l'oiſeau nommé le charpentier *avoir* (a) *conſtruire* (i) a ſien, dont ils ſe-*ſervir* ſouvent. Les femelles *faire* (a) leurs œufs en nombre impair, ſavoir, trois, cinq, ou ſept : le premier nombre *être* (a) plus ordinaire, le dernier *être* (a) très rare. Cet oiſeau *vivre* (a) communément dix-huit ou vingt ans.

Le condor *être* (a) un oiſeau de proie a Pérou. *Le* femelle ne *pondre* (a) que fort rarement. On *pouvoir* (a) voir *ce* oiſeau dans a cabinet a hiſtoire *naturel* a Société Royale de Londres, un a plus curieux, & a mieux fournis en tout genre qu'il y *avoir* (e) en Europe.

On *croire* (a) que *le* hirondelles *reſter* (a) en Europe; ce qui *fonder* (a) *ce* conjecture c'*être* (a) que *celui* a pays les plus ſeptentrionaux ne *ſoutir* (a) point de *ce* climats froids. On *trouver* (a) *en* en Suède, qui *être* (a) par monceaux dans des cavités, & accrochées ſans mouvement les *uns* à *autres*.

Le méſange *être* (a) un oiſeau *duquel* le chant *être* (a) fort agréable ; il y en *avoir* (a) cinq ou ſix eſpèces *tout* differentes par ʌ plumage.

Monſieur de Réaumur *prétendre* (a) que ʌ fourmis ne portent *de les* grains dans *leur* habitations que ʌ faire *les* entrer dans ʌ conſtruction ʌ leur édifice, & qu'elles *paſſer* (a) ʌ hiver ʌ manger, amoncellées les *uns* ſur ʌ les autres & ſi immobiles qu'elles *ſembler* (a) *mort*. Ce ſentiment *être* (a) contraire *à les* témoignages ʌ Pline, ʌ Elien, ʌ Aldrovande, & ʌ autres naturaliſtes.

Le requin *être* (a) ʌ poiſſon ʌ plus terrible qu'il y *avoir* (e) dans *le* mers ʌ Amérique : il *être* (a) extrêmement vorace, & *dévorer* (a) *ſon* proie preſque ſans mâcher *la* ; pour ſaiſir *la* il *être* (a) obligé ʌ ſe renverſer ſur le dos ; parceque *ſon* machoire ſupérieure *avancer* (a) beaucoup ſur ʌ inferieure : mais, malgré ʌ tems qu'il *employer* (a) ʌ faire ce mouvement, il *être* (a) rare qu'elle échappe *a lui*. Ce poiſſon monſtrueux *peſer* (a) plus ʌ douze *quintal* : il *avoir* (a) environ vingt pieds ʌ longueur. Le cachalot *être* (a) ʌ ennemi ʌ plus redoutable ʌ requin : il *avoir* (a) plus de ſoixante & dix pieds ʌ longueur.

Quel que *pouvoir* (e) être *le* deſtruction ʌ *le* petits poiſſons de mer, il en *reſter* (a) toujours *un* quantité immenſe ʌ chaque individu ; parcequ'ils *être* (a) preſque tous ovipares, & qu'ils *multiplier* (a) prodigieuſement, au lieu que *le* gros poiſſons ne *faire* (a) tout au plus que deux petits chaque année.

Quand Lulli *compoſer* (b) *ſon* récitatifs, il *prier* (b) quelquefois la Chanmêlé ʌ en déclamer *à lui* les paroles : il *prendre* (b) rapidement *ſon* tons, &, enſuite, il *reduire* (b) *les* aux règles ʌ art.

L'apologue *être* (a) un récit, & non un drame ; parcequ'on n'y *voir* (a) point le loup *emporter* (b) l'agneau ; mais qu'on *dire* (a) ſeulement *dans le* qu'il *avoir* (a) emporté *le*.

Le caractère ʌ fables ʌ Eſope *être* (c) ʌ ſimple nature. Phèdre affranchi ʌ Auguſte *croire* (c) que ce genre *être* (b) ſuſceptible ʌ graces & ʌ embelliſſemens. Quand on *lire* (a) ʌ auteur Grec, on *oublier* (a) *ſon* perſonne ʌ ne s'occuper que ʌ ce qu'il *enſeigner* (a) ; mais, quand on *lire* (a) le Latin, on *penſer* (a) encore qu'il *être* (b) homme ʌ eſprit, qu'il *être* (b) délicat, gracieux, poli, & qu'il *ſonger* (b) ʌ l'*être*. Il ne ſe *contenter* (a) pas ʌ raconter, il *peindre* (a) & ſouvent d'un ſeul trait : *ſon* expreſſions *être* (a) *choiſi*, *ſon* penſées meſuré,

son vers *soigné*. Ces auteurs *être* (b) déjà oublié à Rome même dès ∧ tems ∧ Senèque, c'*être* (a) à dire, cinquante ans après ∧ mort ∧ auteur; mais François Pithou *tirer* (c) *le* ∧ ∧ bibliotheque de S. Remi ∧ Rheims dans ∧ seizième siècle.

Rien n'*être* (a) si aisé que ∧ ravaler, que ∧ ridiculiser même, si l'on *vouloir* (a), ∧ plus beaux ouvrages par des analyses peu fidèles. Qu'*être* (a) ce que ∧ Iliade? Deux petits rois, chacun d'une *méchant petit* ville, se *quereller* (a) pour une fille; l'un deux se *mutiner* (a) & s'en *aller* (a) pleurer dans son quartier: cependant ∧ autre *être* (a) obligé ∧ revenir prier *le*. *Être* (b) ce *le* peine ∧ faire *au* Iliade?

Homère *être* (a) censé ∧ père ∧ ∧ épopée; Eschille ∧ ∧ tragédie; Esope ∧ ∧ apologue; Pindare ∧ ∧ poésie lyrique; & Théocrite ∧ ∧ pastorale.

Moschus & Bion *venir* (c) quelque tems après Théocrite; le premier *être* (c) célèbre en Sicile, & ∧ autre à Smirne en Ionie: le premier *ajouter* (c) ∧ ∧ églogue plus ∧ finesse, plus ∧ choix, moins ∧ negligence. *Son* bois *être* (a) des bosquets plutôt que ∧ bois, & *son* fontaines *être* (a) presque ∧ jets-d'eaux. Voyez *sa* idyle sur ∧ enlèvement ∧ Europe. Bion *avoir* (a) été encore plus loin que Moschus, il *faire* (a) *un* troisième espèce ∧ idyle plus *paré* encore que *celui* ∧ ce poète, son tombeau ∧ Adonis *être* (c) rempli ∧ antithèses. Si l'on *vouloir* (a) rapprocher *le* caractères ∧ ces trois poètes on *pouvoir* (a) dire que Théocrite *avoir* (a) *peindre* (i) la nature simple & quelquefois négligée. Moschus *avoir* (a) *arranger* (i) *la* avec art. Bion *avoir* (a) *donner* (i) *à elle* des parures. Chez Théocrite ∧ idyle *être* (c) dans un bois; ou dans une prairie toujours *vert*. Chez Moschus *il être* (a) dans une ville. Chez Bion *il être* (c) presque sur un théâtre.

Virgile *avoir* (a) mieux aimé prendre pour modèle Théocrite que Moschus & Bion; il s'y *être* (a) attaché tellement que *son* églogues n'*être* (c) presque que ∧ imitations ∧ poète Grec. C'*être* (a) *le* mêmes sujets, ∧ mêmes tours, très-souvent ∧ mêmes pensées. Horace *avoir* (a) *peindre* (i) le caractère ∧ églogues ∧ Virgile dans ce vers fameux:

——————*Molle atque facetum*
Virgilio annuerant gaudentes rure Camœnæ.

Calpurnius & Nemesianus se *distinguer* (c) par ∧ poésie pastorale sous ∧ empire ∧ Dioclétien; l'un *être* (b) Sicilien, ∧ autre *naître* (c) à Carthage. On *trouver* (a) chez eux peu ∧ ce moëlleux qui *faire* (a) ∧ ame ∧ ∧ eclogue. Ils *avoir* (a) *de* tems en tems ∧ images gracieux, ∧ vers heureux; mais ils

n'*avoir* (a) rien ʌ *ce* verve paſtorale qu'*inſpirer* (b) la muſe ʌ Théocrite.

L'éclogue chez ʌ Italiens *être* (a) étincelante ʌ pointes, ʌ jeux ʌ mots, ʌ penſées qui *revenir* (a) ſur *lui-même*, & qui ſe *tourner* (a) en antithèſes. C'*être* (a) Monſieur de Fontenelle, qui *porter* (a) ce jugement *de le* Guarini, ʌ *le* Bonarelli, & ʌ *le* cavalier Marin. Selon *il* l'Aminthe ʌ *le* Taſſe *être* (a) ce que ʌ Italie moderne *avoir* (a) de meilleur dans ʌ genre paſtoral ; & il *inſinuer* (a) que c'*être* (a) parcequ'il ne s'*être* (a) pas tant livré ʌ pointes de ſon pays.

Honorat du Bueil, Marquis de Racan, *mourir* (c) en 1670, il *être* (c) diſciple ʌ Malherbe, & *relever* (c) en France ʌ gloire ʌ éclogue ; auſſi *retrouver* (a) on dans *ſon* bergeries ʌ eſprit ʌ Théocrite & ʌ Virgile ; *ſon* chanſon à la louange ʌ reine, mère de Louis XIII. *être* (a) fort *beau*.

Monſieur de Segrais *être* (a), ſelon Monſieur de Fontenelle, le modèle ʌ plus excellent que nous *avoir* (e) ʌ ʌ vie paſtorale ; en cela il *être* (a) d'accord avec Deſpréaux qui *dire* (a) :

Que Segrais dans l'éclogue *enchanter* (a) *le* forêts.
Madame Deſhoulières ne le *céder* (a) à perſonne dans ʌ idyle :
auſſi *naïf* que Théocrite, auſſi *délicat* que Virgile, auſſi *ſpirituel* que Bion.

L'Odyſée *faire* (a) *le* peinture ʌ Ulyſſe, qui *eſſuyer* (a) tous ʌ *mal* que l'humanité *pouvoir* (a) éprouver de la part ʌ dieux, & ʌ toute ʌ nature conjurée contre *il*, & qui *ſurmonter* (a) tout par *le* patience & ʌ prudence.

Les obſtacles *préſenter* (i) dans un poëme épique s'*appeler* (a) nœuds ; & *le* manière *avec lequel* on *forcer* (a) *les* ſe *nommer* (a) dénouement.

Le premier genre ʌ comédie *être* (c) celui ʌ Eupolis, ʌ Cratin, ʌ Ariſtophane. Ariſtophane *avoir* (b) un genre libre & gai ; il *poſſéder* (b) dans ʌ plus haut degré, *ce* tournure ʌ eſprit qui *faire* (a) le comique, qui *jeter* (a) un certain vernis ʌ ridicule ſur *le* choſes.

Molière *avoir* (a) *prendre* (i) ʌ Ariſtophane le comique ; ʌ Plaute le feu & ʌ activité ; ʌ Terence ʌ peinture ʌ mœurs.

Homère *enchanter* (a) *moi* ; mais ce n'*être* (a) point, quand il *montrer* (a) *à moi* un fleuve qui *ſortir* (a) de ſon lit pour courir après un homme, & que Vulcain *accourir* (a) avec *ſon* feux pour forcer ce fleuve ʌ rentrer dans *ſon* bords. J'*admirer* (a) Virgile, mais je *être* (a) peu touché de ſon

vaiſſeaux *changer* (i) a nymphes a mer. Qu'*avoir* (a) je à faire de *ce* forêt *enchanter* (i) a Taſſe, *les* hippogriffes a a Arioſte? Ce n'*être* (a) pas uſer, mais abuſer à privilège qu'on *avoir* (a) a feindre. Je *renvoyer* (a) *ce vain* miracles aux contes a fées, *à lequel* il *être* (a) *permettre* (i) *de* bâtir a châteaux a criſtal, & a ſe promener avec a des bottes a ſept lieux.

Les poéſies a Homère, ſelon Elien, ſe *chanter* (b) autrefois par morceaux détachés aux *quel* on *donner* (b) a titres particuliers, comme a combat a vaiſſeaux, la Patroclée, la grotte a Calipſo: on *appeler* (b) *les* rapſodies, & ceux, qui *chanter* (b) *les*, rapſodiſtes. Ce *être* (c) Piſiſtrate roi a Athènes, qui *raſſembler* (c) *ce* morceaux, qui *arranger* (c) *les* dans leur ordre naturel, & qui en *compoſer* (c) les deux corps a poéſie que nous *avoir* (a) ſous a nom a Iliade & a Odyſſée: on en *faire* (c) enſuite pluſieurs éditions *fameux*. Ariſtote en *faire* (c) une pour Alexandre le Grand, qui *mettre* (c) *la* dans une *précieux* caſſette, qu'il *avoir* (b) *trouver* (i) parmi *le* dépouilles a Darius, & qu'on *nommer* (c) l'édition a a caſſette. Enfin Ariſtarque, que Ptolomée Philamétor *avoir* (b) *faire* (i) gouverneur a ſon fils Evergètes, en *faire* (c) une ſi correcte & ſi exacte, que ſo nom *être* (a) *devenir* (i) celui de la ſainte critique. On *dire* (a) un Ariſtarque, pour dire un bon juge en matière a gout: les autres critiques on *appeler* (a) *les* des Zoïles.

Phaéton, fils d'Apollon, *vouloir* (c) conduire a chariot a ſoleil, & éclairer a monde, au moins pour un jour: mais, comme il ne *ſavoir* (b) point a route qu'il falloit tenir dans a ciel, & qu'il n'*avoir* (b) pas aſſez a force a gouverner *ce* chevaux ailés & ſi impetueux, il *mettre* (c) a feu a ciel & a la terre.

Le ſceptre a Bacchus *être* (b) un thirſe, c'*être* (a) à dire, une petite lance *couvrir* (i) a lierre & a pampre: il *inventer* (c) a uſage a vin: il *faire* (c) boire de *le* Indiens, qui *croire* (c), au commencement, que c'*être* (b) *de le* poiſon, parcequ'il *avoir* (b) *enivrer* (i) *les* & *mettre* (i) en furie.

Dédale *être* (b) un excellent architecte; il *quitter* (c) a ville a Athènes, & *venir* (c) ſe mettre au ſervice a roi Minos dans a île a Crête, *dans lequel* il *bâtir* (c) le labyrinthe avec tant a art & a détours, que ceux, qui *être* (b) entrés *dans le*, *ne pouvoir* (b) ſortir *de le*; il *être* (c) lui-même *retenir* (i) priſonnier *dans le* avec ſon fils Icare, pour avoir offenſé a roi; mais il *trouver* (c) moyen, a ſe faire a ailes auſſi bien

qu'à Icare, A s'envoler par A milieu A air ; mais Icare contre A avertiſſement A ſon père s'*approcher* (c) trop près A ſoleil, qui *faire* (c) fondre ſes ailes, & il *tomber* (c) dans A mer, qui depuis en *avoir* (a) *retenir* (i) le nom.

Les Satyres *être* (b) enfans A Faune ; *être* (h) vieux, ils s'*appeler* (b) Sylènes ; tous s'*abandonner* (b) extrêmement A *la* ivrognerie. Le chef & A plus ancien, nommé Silénus, *élever* (c) Bacchus dans ſon enfance ; il *être* (b) toujours monté ſur un âne : *ce* animal ſe *ſignaler* (c) dans *la* guerre que Bacchus *avoir* (c) contre les Indiens ; car s'*être* (h) *mettre* (i) A braire, il *étonner* (c) tellement A éléphans *de* A ennemis, que cela *être* (c) cauſe A *ſon* victoire.

Junon, *jaloux* A Jupiter, *avoir* (b) à ſon ſervice Argus tout rempli A yeux : elle *employer* (b) *le* A obſerver A actions A Jupiter ſon mari, & lorſqu'une partie de *ſon* yeux *être* (b) *abattre* (i) A ſommeil, l'autre *veiller* (b) ; mais A dieu Mercure *tuer* (c) *ce* Argus par le commandement A Jupiter, après avoir endormi *le* au ſon A *ſon* flute. Junon A récompenſer A fidélité A ſon eſpion, *changer* (c) *le* en un beau paon.

Pendant que Junon, Pallas, & Vénus, *aſſiſter* (b) A *les* noces A Pélée & A Thétis, la déeſſe A diſcorde *jeter* (c) A milieu A A compagnie une pomme A or, avec *ce* inſcription, qu'il *devoir* (b) être *adjuger* (i) A la plus *beau* : chacune ſe *attribuer* (b) *le*, &, pour terminer leur diſpute, *ils convenir* (c) A s'en tenir A *le* jugement A Pâris ; mais *ſéduire* (i) par A attraits A Vénus, ſans avoir aucun égard A *les* richeſſes A Junon ni A A ſageſſe A Pallas, il *décider* (c) en faveur A Vénus, ce qui *attirer* (c) *à lui* dans *le* ſuite A haine A ces deux autres déeſſes.

Pâris *aller* (c) à Sparte, où Ménélas, qui en *être* (b) roi, *recevoir* (c) *le* avec *tous la* démonſtrations poſſibles A amitié, & même *laiſſer* (c) *le* chez lui ſans ſe défier A rien, pendant un voyage qu'il *faire* (c) à l'île A Crête, où *ſon* affaires *appeler* (b) *le* : mais le perfide Pâris *profiter* (c) A *ce* occaſion & *emmener* (c) Hélène, femme A Ménélas & ſœur A Caſtor & Pollux, en Aſie : ils ſe *retirer* (c) tous deux A Troye, ce qui *occaſionner* (c) *ce fameux* guerre entre les Grecs & A Troyens.

Homère *être* (c) d'abord appellé Méléſigène, parce-qu'il *être* (b) *naître* (i) près A *le* fleuve Méléſ. Malgré ſon premier nom, on ne *ſavoir* (a) pas au juſte le tems ni A lieu A *ſon* naiſſance. On *croire* (a) communément qu'il *être* (b) Ionien, & qu'il *vivre* (b) environ huit cent cinquante ans avant A ère *Chrétien* c'*être* (a) à dire, trois générations

après A guerre A Troye. Suivant ce calcul, il *pouvoir* (b) avoir *apprendre* (i) dans ſon enfance les merveilles A ce ſiège de la bouche meme A pluſieurs vieillards qui y *avoir* (b) *être* (i), & s'être *entretenir* (i) ſouvent avec A Grecs A Europe & A Aſie, qui *avoir* (c) *connoître* (i) Ulyſſe, Achille, & Ménélas.

L'hiſtoire *tout* récente A ce fameux ſiège *enflammer* (c) ſon génie poétique : il *compoſer* (c) A Iliade ; mais ce même poëme, A ſujet A ſa gloire, *être* (c) également celui A *ſon* malheurs. On *voler* (c) *le à lui*. Le grammairien Theſtorides *commettre* (c) *ce* lacheté : voici comment :

Homère s'*être* (b) *rendre* (i) à Phocée, après avoir *parcourir* (i) A plus *grand* partie A A Grèce, *réciter* (h) de ville en ville *ſon* ouvrages, & *trouver* (h) par ce moyen celui A ſubſiſter. Le poëte Grec *réciter* (c) *ſon* vers A *les* Phocéens ; ils *être* (c) enchantés *de les* : mais Theſtorides, le bel eſprit A A ville, & A Créſus A auteur, ne *vouloir* (c) pas s'en tenir à une admiration ſtérile : il *offrir* (c) à Homère de loger *le* chez lui, A nourrir *le*, & A entretenir *le* généralement de tout. Il ne *mettre* (c) qu'une condition à des procédés ſi beaux en apparence, c'*être* (a) qu'Homère *communiquer* (i) *à lui* ſes poéſies. Le poëte *réduire* (i) A la dernière indigence ſe *croire* (a) trop heureux, il *accepter* (a) A propoſition & *livrer* (a) tous *ſon* poèmes. A peine ſon hôte *avoir* (c) *les* en *ſon* diſpoſition qu'il ſe *déclarer* (c) A auteur *de les*. Pour mieux en impoſer, il *quitter* (c) Phocée, & *venir* (c) A Chio.

Déſeſpéré A *ce* perfidie, Homère *voler* (a) A Chio pour y confondre l'impoſteur. Theſtorides *avoir* (b) *prendre* (i) la fuite ſur A nouvelle, qu'Homère *venir* (b) à lui. L'un & l'autre *faire* (c) quelque tems A entretien A Grèce. Le poëte *jurer* (b) A pourſuivre en tous lieux A grammairien. A la fin A pauvreté *contraindre* (c) Homère A ceſſer ſa vengeance & A voyages, A ſe fixer à Chio, & A lever une école *là*. On *voir* (a) encore à quatre milles A A ville, ſur A bord A A mer, *le* ſiéges de *ſon* diſciples, & ſa chaire, pratiqués dans un roc. Il ſe *marier* (c), *continuer* (c) A faire des vers, & *compoſer* (c) A Odyſſée.

Homère ne ſe *conſoler* (c) jamais du vol A ſon plus *beau* ouvrage ; & la douleur A ne pouvoir confondre A perfidie A Theſtorides *conduire* (c) *le* au tombeau, plus que A âge, A infirmités, & A extrême miſère. Long tems après *ſon mort*, on *élever* (c *à lui* des ſtatues & A temples. Sept villes *puiſſant* ſe *diſputer* (c) A honneur A avoir *voir* (i) naître

le; la mêmes ſept villes qui, *dire* (a) on, l'*avoir* (b) *voir* (i) mendier de ſon vivant.

Sapho *naître* (c) dans A île A Leſbos, elle *vivre* (b) environ 500 ans avant Jéſus Chriſt. Les Mitiléniens *avoir* (b) ſes vers en ſi haute eſtime, qu'ils *faire* (c) graver A image A *ce* héroine ſur leur monnoie. Denys d'Halicarnaſſe & Longin nous ont conſervé une hymne qu'elle *avoir* (b) *faire* (i) à Vénus, avec une *certain* ode de ſeize vers addreſſée A une fille.

Tout le monde ſait comme elle *terminer* (c) ſa vie par un coup A déſeſpoir & pour s'être *voir* (i) *mépriſer* (i) par un jeune homme, qu'elle *aimer* (b) éperdument. On *prétendre* (a) même, que la lettre qu'Ovide *faire* (a) écrire *à elle* à *ce* amant n'*être* (a) qu'une copie A *celui* qu'elle *écrire* (c) *à lui* effectivement en Sicile où il s'*être* (b) retiré.

Du tems d'Eſchyle la ſcène Grecque, quelque progrès qu'elle *avoir* (g) *faire* (i) depuis Theſpis, *être* (b) encore un peu informe. On *manquer* (b) quelquefois A la règle A *les* trois unité; On n'*entendre* (b) pas aſſez bien A plan A A pièces. On *outrer* (b) ſurtout A caractères. La ſcène *être* (b) en proie A des ſentimens hors de nature & giganteſques; à des expreſſions *dur*, *raboteux*, obſcures, embarraſſées; *à les* ſituations A plus terribles, & A moins vrai-ſemblables. Eſchyle ſouvent guindé, toujours furieux, *frapper* (b), *tonner* (b), ſans ceſſe: il *atterrer* (b) les ſpectateurs par A *les* coups épouvantables.

Sophocle *venir* (c) qui *corriger* (c) ces mêmes défauts, qui *ramener* (c) tout à l'ordre, A *le* vrai-ſemblable, A A décence. Ses plans *être* (a) réguliers, *ſon* caractères *beau*, nobles, &, ſoutenus; *ſon* peintures *vif*; ſa diction *beau majeſtueux*, coulante. On *appeller* (b) *le* indifféremment A abeille où A Syrène Attique.

Euripide s'*élever* (c) moins haut. Il *peindre* (c) l'homme d'après A homme même. Le naturel, A élégance, A facilité, A grâces, *caractériſer* (a) *le*. Il *toucher* (a), il *intéreſſer* (a), il *parler* (c), continuellement au cœur & *gagner* (a) *le*; Sophocle *élever* (a) âme, *aggrandir* (a) A idées: ſon ſtyle *repréſenter* (a) bien l'air A *le* homme A guerre, car il *être* (b) général A *la* armée *Athénien* avec Périclès. Le ſtyle d'Euripide ſe *ſoutenir* (a) plus par A ſoin & par A arrangement A *les* paroles que par A force & par A nobleſſe des penſées? il *être* (a) rempli A ces traits ſententieux, A ces maximes iſolées & *lumineux*, qui *faire* (b) dire A Cicéron que chaque vers

d'Euripide *être* (a) une ſentence ou une maxime. On *pouvoir* (f) ajouter quelque choſe à Sophocle, & étendre un peu plus *ſa* penſées: quelques auteurs anciens ont *croire* (i) qu'Euripide n'*être* (b) pas aſſez ſerré; que *ſon* tragédies *ſentir* (b) le dialogue & A entretiens Socratiques. On *reprocher* (a) *à lui* A avoir ſouvent *mettre* (i) dans *ſon* pièces A alluſions déplacées. Son antipathie pour A beau ſexe *paroître* (b) dans *tout* les occaſions qu'il *avoir* (b) A en médire. Les affaires que *ſuſciter* (c) *à lui* ſon attachement A la doctrine A Socrate, & les mécontentemens qu'il *avoir* (c) A ſa patrie, *forcer* (c) *le* A quitter *la*. Il ſe *retirer* (c) chez Archélaüs, roi A Macedoine. Ce prince *avoir* (b) A plus *grand* conſidération pours les gens A lettres. On *prétendre* (a) qu'il *faire* (c) Euripide ſon premier miniſtre. Il *donner* (c) *à lui* un appartement dans le palais.

La fin des deux plus *beau* ornemens A A ſcène Grecque *être* (c) auſſi *malheureux* que A cours A leur vie *être* (c) brillant. Sophocle *s'étrangler* (c), *dire* (a) on, pour avoir avalé maladroitement un grain A raiſin. On *raconter* (a) *le* même choſe A Anacréon; mais ceux qui en ont *parler* (i) de la ſorte n'*être* (b) pas bien aſſurés A ce qu'ils *dire* (b). Euripide, *s'être* (h) égaré dans un bois, *être* (c) *ſurprendre* (i) par les chiens A Archélaüs, qui *mettre* (c) *le* en pièces. Les anciens *faire* (a) mention de quatre-vingt-douze tragédies *compoſer* (i) par Euripide; mais il n'en reſte *à nous* que dix-neuf. Il *vivre* (c) 75 ans, & *mourir* (c) un an ou deux avant que Lyſandre *avoir* (g) *prendre* (*) Athènes: c'*être* (a) à dire, 404 avant Jéſus Chriſt. Sophocle *ſurvivre* (c) *à lui*, quoique beaucoup plus âgé.

L'ingratitude A enfans A Sophocle *être* (a) *fameux*. Ennuyés A voir vivre *le*, impatiens A hériter de lui, *croire* (h) ſon extrême vieilleſſe un attentat A leurs droits, ils *accuſer* (a) *le* A être tombé en enfance. Ils *déférer* (a) *le* aux magiſtrats, comme incapable A régir ſes biens. Quelle défenſe *oppoſer* (c) il à ſes enfans? Une *ſeul*. Il *montrer* (a) A *les* juges ſon Œdipe à Colone, tragédie qu'il *venir* (b) A achever, &, ſans s'émouvoir en aucune façon, il *demander* (a) *à eux*, ſi un tel ouvrage *avoir* (b) quelques marques A affoibliſſement A ſon eſprit. Jamais accuſé n'*être* (*) *abſoudre* (i) plus promptement, ni *renvoyer* (i) avec tant A acclamations & A gloire. Sophocle *faire* (c) 120 tragédies; il en *être* (a) reſté *à nous* ſept. Il *vivre* (c) 95 ans.

Quoique *le* comédie des Nuées *avoir* (g) d'abord *être* (i) *ſiffler* (i), les Athéniens *honorer* (c) enſuite Ariſtophane A

une couronne ʌ olivier ſacré. On a *prétendre* (i) que la comédie des Nuées *avoir* (b) influé ſur ʌ mort ʌ Socrate. Mais ſur quoi ſe *fonder* (a) on ? On ne *charger* (c) *le* d'accuſations graves & capitales que vingt-trois ans après ʌ repreſentations ʌ *ce* pièce, il *paroître* (a) que tout ʌ effet qu'*il produire* (c), *être* (c) d'amuſer le peuple ʌ Athènes. Les juges ʌ *le* Aréopage *avoir* (f) ils dicté ʌ arrêts ʌ mort ſur des bouffonneries ?

D'ailleurs Platon lui-même, diſciple ʌ Socrate, & ſon apologiſte, *donner* (a) ʌ louanges ʌ *le* poëte comique, il *dire* (a) que les grâces *habiter* (b) dans ſon ſein. Ce qui *perdre* (c) Socrate, c'*être* (e) moins ſa philoſophie *huer* (i) ſur ʌ théâtre, ce *être* (c) moins ſes maximes *tourner* (i) en ridicule, que *ſon* façon libre ʌ exprimer *lui-même* ſur ʌ religion & ʌ gouvernement ʌ ſon pays. Il ſe *préſenter* (c) deux infames délateurs, Anite & Mélite, qui *accuſer* (c) *le* ʌ athéiſme, parce qu'il ſe *moquer* (b) de la pluralité ʌ dieux. Les juges *condamner* (c) *le* ʌ boire ʌ *le* jus ʌ ciguë. Il *voir* (c) ſa fin du même œil ʌ indifférence dont il *avoir* (b) enviſagé tous ʌ évènemens ʌ ſa vie. Sa femme & ʌ amis *recueillir* (c) ſes *dernier* paroles ; elles *être* (c) *tout* d'un ſage, elles *rouler* (b) ſur ʌ immortalité ʌ *la* âme, & *prouver* (b) ʌ grandeur ʌ la *ſien*. Quelques pères ʌ *la* égliſe *décorer* (a) ce ſage du titre ʌ martyr ʌ Dieu. Eraſme *dire* (a) qu'autant de fois qu'il *lire* (a) la *beau* mort ʌ Socrate, il *être* ( ) tenté ʌ s'écrier : O ſaint Socrate ! priez pour nous.

Ariſtote *aimer* (b) ʌ étude avec tant ʌ paſſion, que pour y paſſer les nuits, & s'empêcher ʌ dormir, il *étendre* (b) hors ʌ *le* lit une main, dans *lequel* il *tenir* (b) une boule ʌ airain ; la boule *répondre* (b) à un baſſin, & *réveiller* (b) *le* au bruit qu'*il faire* (b) en *tomber* (h).

Demoſthène *être* (b) *naître* (i) begue. L'art *être* (c) *à lui* d'un grand ſecours. Avec des cailloux qu'il *mettre* (b) dans ſa bouche, & qu'il *cenſerver* (b) en *parler* (b) très haut, il *parvenir* (c) à delier ſa langue, à procurer *à lui-même* une bonne prononciation. Il s'*apprendre* ( ) encore à bien placer *ſon* épaules, en *exercer* (h) *lui-même* dans une eſpèce ʌ tribune au-deſſus ʌ *lequel pendre* (b) une hallebarde dont la pointe *avertir* (b) *le* de ne pas tant hauſſer *les*. Il *prononcer* (b) *ſon* harangues devant un miroir, afin ʌ mieux régler ſon geſte. Il *enfermer* (b) *lui-même* dans des lieux ſouterrains pour y travailler à la lueur ʌ une lampe, la tête *raſé* à demi : dans *ce* état bifarre, il *être* (b) pluſieurs mois ſans paroître. De peur cependant que, fait au ſilence & ʌ *les* ténèbres, il ne *être* (g)

troublé dans la tribune aux harangues par A tumulte des assemblée populaires, il *sortir* (b) quelquefois A *ce* retraite ; &, pour se précautionner contre le bruit, il *aller* (b) haranguer les flots impétueux A A mer.

Démosthène *être* (c) exilé pour un trait qui *flétrir* (a) toutes ses *beau* actions. Alexandre *demander* (b) aux Athéniens, qu'ils *livrer* (g) *à lui* un certain Harpalus, dont il *vouloir* (b) tirer vengeance : ils *balancer* (b) sur A parti qu'ils *prendre* (f) : Démosthène *conseiller* (a) *à eux* A satisfaire le monarque. Ce même Harpalus *imaginer* (a) alors A envoyer une coupe A or A Démosthène qui *recevoir* (a) *la*. L'affaire A Harpalus *être* (a) *remettre* (i) en délibération ; grand embarras pour Démosthène. Comment oser changer d'avis ? Pour n'être soupçonné A rien, il *feindre* (a) A avoir un rhûme. Il *venir* (a) A l'assemblée, le cou tout enveloppé ; mais l'imposture A *le* orateur, corrompu par A or, *être* (c) *découvrir* (i) & *punir* (i) par A exil.

Une différence bien remarquable entre les écrivains d'Athènes & ceux A Rome c'*être* (a) qu'on *voir* (a) les premiers, dévorés A jalousie, tourmentes A un ver rongeur, se *faire* (h) une *éternel* guerre ; au lieu que les grands auteurs Latins n'ont jamais *avoir* (i) leur gloire *obscurcir* (i) par *ce* tache. Gallus, Pollion, Horace, Virgile, *être* (b) amis. Pline le jeune & Tacite n'*avoir* (b) qu'un cœur.

Virgile *être* (b) du village d'Andès, à une lieue A Mantoue. Il *venir* (c) au monde l'an 684 de la fondation A Rome, sous A premier consulat A Pompée & A Crassus. Les ides A Octobre, qui *être* (b) le 15 ce mois, *devenir* (c) *fameux* par *son* naissance. Quelques écrivains misérables *insulter* (c) *le*. Les plus ardens *être* (b) Bavius & Mévius. Ils *attaquer* (c) son Enéïde, qu'Auguste ne *pouvoir* (b) se lasser A lire, & la tendre Octavie A récompenser, jusqu'à faire compter à l'auteur dix grands sesterces pour chaque vers, ce qui *monter* (b) à la somme de 325,000 livres de notre monnoie.

Bathille *s'approprier* (c) des vers A Virgile. Rien n'*être* (a) plus fameux que *ce* supercherie. Virgile *avoir* (b) attaché de nuit, à la porte A *le* palais A Auguste, un distique où il *faire* (a) *le* égal à Jupiter. Auguste *vouloir* (c) connoître l'auteur *de le ;* personne ne se *déclarer* (c), Bathille *profiter* (h) de ce silence, se *faire* (a) honneur de ce distique. Les présens & les grâces A A cour *fondre* (a) sur lui. Le dépit A Virgile *suggérer* (a) *à lui* une idée *heureux*, c'est de mettre au bas A *le* distique un commencement de vers Latin répété

quatre fois*. L'empereur demande qu'on achève le ſens *de le*; mais perſonne, excepté Virgile, ne *pouvoir* (c) faire *le*. Le véritable auteur ayant par là *être* (i) *découvrir* (i), Bathille *devenir* (c) la fable A Rome.

Virgile ne *vivre* (c) que 52 ans. Il *mourir* (c) à Brindes, comme il *aller* (b) A Grèce pour mettre, dans la retraite, la dernière main à ſon Enéide qu'il *avoir* (b) *être* (i) onze ans A compoſer, & dont il *être* (b) ſi peu ſatisfait, qu'il *ordonner* (c), par ſon teſtament, que l'on *bruler* (g) ſon poëme; mais on ſe *garder* (c) bien A exécuter un pareil ordre. Virgile *mourir* (c) aſſez riche pour laiſſer des ſommes conſiderables à Tucca, à Varius, à Mécène, à l'empereur même. Son corps *être* (c) porté près A Naples, & l'on *mettre* (c) ſur ſon tombeau les vers† ſuivans, qu'il *avoir* (b) *faire* (i) en mourant :

Parmi les Mantouans je reçus la naiſſance;
Je mourus chez les Calabrois;
Parthénope me tient encore ſous ſa puiſſance :
J'ai chanté les héros, les bergers, & les bois.

Horace *être* (b) cotemporain A Virgile, il *naître* (c) d'un ſimple affranchi, à Vénuſe dans la Pouille. Virgile *introduire* (c) *le* à la cour d'Auguſte. Il s'*attirer* (c) les regards, A bienfaits, & A amitié A Mécène. Horace *avoir* (c) des ennemis. Dans *ce* troupe *irrité* & groteſque de petits poëtes envieux qui *ſonner* (b) le tocſin au bas A *le* Parnaſſe, on *remarquer* (b) Pantilius, ſurnommé la punaiſe, à cauſe A A platitude A ſes vers, Démétrius le médiſant, Tannius le paraſite, Tigellius l'inſenſé. Leur coriphée Criſpin *ſaiſir* (i) A un tranſport belliqueux, *venir* (c) publiquement défier leur ennemi commun. Qu'on *donner* (a) *à nous* s'écrie-t-il, une chambre, des tablettes, une heure, & des témoins, & voyons qui de nous deux, d'Horace ou de moi, *faire* (d) plus A ouvrage. Toutes les démarches, touts A libelles, *tout* A chanſons de ſes ennemis, ſe *tourner* (b) contre eux, & ne *ſervir* (b) qu'à fournir à ſa cauſticité, à donner du reſſort A ſon imagination. Il *amuſer* (b) à leurs dépens la ville & A cour. Auguſte, Mécène, Agrippa, ne *déſapprouver* (b) point ce genre A eſcrime. Les grands poëtes, tels que Valgius, Pollion, & Virgile, *applaudir* (b) à la vengeance que leur ami *tirer* (b) de l'envie. Cet enfant chéri A Apollon, cet écrivain, à la fois miſanthrope,

* Sic vos non vobis, &c.

† Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope: cecini paſcua, rura, duces.

courtiſan, épicurien, philoſophe, *mourir* (c) à l'âge A cinquante-ſept ans. La France *devoir* (a) *à lui* autant que Rome. Sans lui, peut-être, n'*avoir* (f) nous jamais *avoir* (i) Deſpréaux.

Lucain *naître* (c) à Cordoue en Eſpagne, l'an 39 A Jéſus Chriſt. Sa Pharſale, ou A guerre A Céſar & A Pompée, *avoir* (a) immortaliſé *le*. Il *avoir* (b) le génie grand, élevé, mais peu juſte : ſon ſtyle *être* (a) toujours empoulé. Pour rendre cet auteur, il ne falloit rien moins que l'imagination *vif & fougueux* d'un Brébeuf. Lucain *entrer* (c) dans A conſpiration de Piſon contre A empereur. Au premier ſoupçon qu'on *avoir* (c) de *ce* conjuration, on *arrêter* (c) *le*. Toute A grâce que *faire* (c) Néron *à lui être* (e) de lui ſauver A infamie A ſupplice, en *donner* (h) *à lui* A choix A *le* genre A mort. Lucain ſe *faire* (c) ouvrir les veines dans un bain chaud.

Perſe, entraîné par ſa colère & par A impulſion A ſon génie, *exhaler* (c) des torrens A bile. Avec *quel* force & *quel* vivacité il peint A cour A Néron ! Quel ridicule il *jetter* (a) ſur ce prince ; ſur *ſa* affectation à compoſer des vers *emmiellé*, doucereux, *cadencé*, & *chargé* A épithètes ; des vers forcés, ignobles, & ridicules, ſans génie, A chaleur, & A force. Perſe *mourir* (c) a l'âge A trente ans. Il *être* (b) *naître* (i) à Volterre en Toſcane : il *laiſſer* (c) *ſon* bibliothèque & vingt-cinq mille écus au philoſophe Cornutus, ſon precepteur ; mais le philoſophe ſe *contenter* (c) des livres, & *renvoyer* (c) l'argent A *les* ſœurs A *le* poëte. Autant les ſatires A Perſe *reſpirer* (a) A fiel & A haine, autant il *être* (b) doux, enjoué, liant dans A ſociété. Quoique libre dans A peinture qu'il *faire* (a) des vices, il *avoir* (b) des mœurs auſtères.

Néron *être* (b) paſſioné pour A ſpectacles : il *monter* (b) lui-même ſur A théâtre, y *repréſenter* (b) en habit A actrice & n'*avoir* (b) A affection que pour *le* comédiens, & ſurtout pour un nommé Pâris. Cet acteur *diſpoſer* (b) à la cour de preſque tous A emplois. Ses amis, A parens, & beaucoup A perſonnes de la lie A peuple, s'*être* (b) *avancer* (i) par ſon canal, & *rempliſſer* (b) les places A plus *important*.

Pierre Abailard *naître* (c) en Bretagne, d'une famille noble, en 1079. Son père s'*appeller* (b) Bérenger. Abaillard *voyager* (c) beaucoup, étant jeune, dans l'idée A inſtruire *lui-même* & A diſputer. L'envie de ſe faire une réputation, & A embarraſſer par *ſon* raiſonnemens les meilleurs dialecticiens A *la* Europe, *être* (b) ſa paſſion dominante ; il *avoir* (c) tout lieu de ſatisfaire *la* à Pâris. Il joindre (b) à la réputa-

tion A savant & A athlète invincible pour A ergotisme, *celui* A homme aimable. Il *mourir* (c) à Cluni, l'année 1142, dans *le* soixante-troisième année A son âge.

On *regarder* (a) Malherbe comme le père A A poésie Françoise : il *naître* (c) à Caen vers 1556. Ses ouvrages *servir* (a) encore de modèle : il *réformer* (c) notre langue, & *donner* (c) *à elle* plus A grace & A majesté. On *raconter* (a) que les pauvres se *plaire* (b) A demander *à lui* souvent l'aumône, assurant *le* qu'ils *prier* (f) Dieu pour lui. Malherbe ne *manquer* (b) jamais A répondre *à eux*, qu'il ne *croire* (b) pas *les* en *grand* faveur dans A ciel, attendu que Dieu *abandonner* (b) *les* dans ce monde ; & qu'il *aimer* (f) mieux que M. de Luynes, ou quelque autre favori, *avoir* (g) *tenir* (i) *à lui* ce langage.

François Hédelin, abbé d'Aubignac & de Meimac, *être* (b) Parisien. Il *être* (c) d'abord avocat ; l'espérance A s'avancer plutôt *faire* (c) *lui* embrasser A état ecclésiastique. Son mérite *parvenir* (c) à la connoissance A le Cardinal A Richelieu, qui *confier* (c) *à lui la* éducation A son neveu, le duc A Fronsac. Point de genre A littérature que l'abbé A Aubignac n'*avoir* (e) *embrasser* (i). Il fut tour à tour grammairien, humaniste, poëte, antiquaire, prédicateur, & romancier : il *avoir* (b) beaucoup A feu dans A imagination, mais plus encore dans A caractère. La Pratique A *le* Théâtre *être* (a) son meilleur ouvrage. Il *faire* (c) une tragédie en prose qu'il *intituler* (c) Zénobie, & qu'il *prétendre* (b) être composée suivant les règles *prescrire* (i) dans A traité A A pratique A *le* theâtre : *ce* pièce n'*avoir* (c) aucun succès : ce qui *faire* (c) dire au Grand Condé : " Je sais bon gré à l'abbé Aubignac A avoir si bien *suivre* (i) A règles A Aristote ; mais je ne pardonne point aux règles A Aristote A avoir *faire* (i) faire à l'abbé A Aubignac una si méchante tragédie."

Mademoiselle de Scudéri *naître* (c) au Havre de Grace en 1607. Elle *être* (c) surnommée la Sappho A son siècle. On *pouvoir* (a) mettre *ce* femme illustre au premier rang A *les* romanciers. Son Artamène, ou le grand Cyrus, & principalement sa Clélie, ne *être* (a) que le tableau A ce qui se *passer* (b) à la cour A France.

On *raconter* (a) une aventure singulière, qui *arriver* (c) *à elle* dans un voyage en Provence avec son frère George. On *placer* (c) *les* dans une chambre à deux lits. Avant que de se coucher, Scudéri *demander* (c) ce qu'ils *faire* (f) du prince Masard, un des héros du roman A Cyrus. Après quelques contestations, il *être* (c) arrêté qu'on faire (f) aller

ſiner *le*. Des marchands, logés dans une chambre voiſine, ayant *entendre* (i) ʌ converſation, *croire* (c) que c'*être* (b) la mort ʌ quelque grand prince, appellé Maſard, dont on *complotet* (b) la perte. La juſtice *être* (c) *averti*, & les deux Scudéri mis en priſon : ils ne *parvenir* (c) qu'avec peine à juſtifier *eux-mêmes*.

Le Cid ʌ Corneille *être* (a) l'époque du plus haut point d'élévation ʌ notre théâtre. La pièce *être* (c) *donner* (i) en 1637. La cour & ʌ ville ne ſe *laſſer* (b) point ʌ voir *le* repréſenter. On *admirer* (b) ces coups de maître où le fils ʌ plus amoureux *ſacrifier* (a) ſon amante ʌ ſon père; où ce même fils entre chez *ſon* maîtreſſe qui *venir* (a) de promettre *ſon* main ʌ le vainqueur ʌ ſon amant. Il *être* (b) paſſé en proverbe de dire, cela *être* (a) beau comme ʌ Cid. Corneille *avoir* (b) dans ſon cabinet la pièce *traduire* (i) en toutes ʌ langues ʌ *la* Europe, hors ʌ Eſclavonne & ʌ Turque.

Un ſuccès ſi prodigieux ne *faire* (b) qu'augmenter ʌ dépit ſecret ʌ *le* Cardinal ʌ Richelieu. Il *voir* (b) tomber ſoit au théâtre, ſoit ʌ la lecture, preſque *tous* ſes productions ou *ceux* ʌ ſes potégés : ſa jalouſie *être* (b) au comble: il *vouloir* (c) paſſer pour être ʌ auteur ʌ *le* Cid ; mais Corneille *préférer* (c) ʌ gloire à *tous* les richeſſes qui *être* (c) *offert à lui*.

Corneille *avoir* (a) tant ʌ beauté, qu'elles *demander* (a) grâce pour ſes défauts, qui *être* (a) des intrigues *froid*, ʌ *les* amours déplacés & fades, ʌ *les* raiſonnemens alambiqués. Il faut oublier ſes *premier* & ʌ *dernier* pièces en faveur ʌ ſes chefs-d'œuvre. Le Cid, les Horaces, Cinna, Polieucte, Pompée, Rodogune, &c. *rendre* (d) à jamais ſon nom immortel. Corneille *naître* (c) à Rouen en 1606 : il *être* (b) fils d'un maître des eaux & forêts ; il *exercer* (c) à Rouen ʌ charge ʌ Avocat-Général. Ce grand homme *mourir* (c) en 1684, dénué ʌ fortune.

Mademoiſelle de Gournai *ſavoir* (b) *tout* ʌ langues *ſavant* : elle *écrire* (b) dans la *ſien* mieux qu'aucune femme de ſon tems; mais elle n'*avoir* (a) *écrire* (i) que dans le goût ʌ Sénèque & ʌ Montagne. L'admiration qu'elle *avoir* (b) pour ce dernier, l'envie ʌ voir *le* & ʌ s'inſtruire, *faire* (c) *à elle* entreprendre le voyage ʌ la capitale où il *être* (b) alors. Montagne, cet homme unique pour dire naïvement & fortement des choſes neuves, *faire* (c) *la* héritière ʌ ſes études, & *nommer* (c) *la* ſa fille d'alliance. La véritable fille ʌ Montagne, Madame la Vicomteſſe de Gamaches *donner* (b) le

nom à sœur à Mademoiselle de Gournai. Elle *faire* (c) imprimer ses Essais en 1635, & *dédier* (c) *les* au cardinal à Richelieu. Elle *tenir* (b) pour l'ancien tems, pour à compilations, & à longs commentaires, pour à solitude, & à austère raison : malgré ce caractère, elle *être* (b) *vif*, impétueuse, & vindicative : *né* Gascone, elle *avoir* (b) *tout* à imagination & tout à feu à son pays. Montagne étant *mourir* (i), elle *tourner* (c) *tout* ses affections du côté à Racan.

Honorat de Beuil, marquis de Racan *être* (b) alors en *grand* réputation : ainsi que Mainard, c'*être* (b) un élève à Malherbe. Racan *avoir* (a) *réussir* (i) dans à poésie sublime comme dans à poésie simple & naturelle. Ses Bergeries, pastorale, divisée à cinq actes & ses Odes Sacrées, ou paraphrases à *les* Psaumes à David, *faire* (c) *à lui* beaucoup à honneur. L'envie à connoître un poète à ce mérite ne *quitter* (b) point Mademoiselle à Gournai : elle *prendre* (c) des arrangemens à s'en procurer une visite : le jour & à heure où il *venir* (f) voir *la être* (c) arrêtés. Deux amis à Racan, ayant *savoir* (i) *le*, *résoudre* (c) à se donner un divertissement qui *peuser* (c) devenir : tragique ; voici ce qu'en raconte Ménage.

" Un de ces Messieurs, dit-il, *prévenir* (c) d'une heure ou deux celle du rendez-vous & *faire* (c) dire que c'*être* (b) Racan qui *demander* (b) à voir Mademoiselle de Gournai. Dieu *savoir* (a) comme il *être* (c) *recevoir* (i) ! Il *parler* (c) fort à Mademoiselle à Gournai des ouvrages qu'elle *avoir* (b) fait imprimer, & qu'il *avoir* (b) *étudier* (i) exprès. Enfin après un quart d'heure de conversation, il *sortir* (c) & *laisser* (c) Mademoiselle à Gournai fort satisfaite à avoir *voir* (i) Monsieur de Racan. A peine *être* (b) il à trois pas de chez elle, qu'on *venir* (c) annoncer *à elle* un autre M. à Racan. Elle *croire* (c) d'abord, que c'*être* (b) le premier, qui *avoir* (b) oublié quelque chose à dire *à elle*, & qui *remonter* (b) : elle se *préparer* (b) à faire *à lui* un compliment là-dessus, lorsque l'autre *entrer* (c) & *faire* (c) le sien. Mademoiselle à Gournai ne *pouvoir* (c) s'empêcher à demander *à lui* plusieurs fois, s'il *être* (b) véritablement M. à Racan, & *raconter* (a) *à lui* ce qui *venir* (b) de se passer. Le prétendu Racan *faire* (c) fort le fâché de la pièce qu'on *avoir* (b) *jouer* (i) *à lui*, & *jurer* (c) qu'il s'en *venger* (i). Bref, Mademoiselle à Gournai *être* (c) encore plus contente à celui-ci qu'elle ne l'*avoir* (b) été à l'autre, parcequ'il *louer* (c) *la* davantage. Enfin il *passer* (c) chez elle pour le véritable Racan, & l'autre pour un Racan de contrebande. Il ne *faire* (b) que de sortir,

lorſque M. A Racan, en original, *demander* (c) à parler à Mademoiſelle A Gournai. Sitôt qu'elle *ſavoir* (c) *le*, elle *perdre* (c) patience : Quoi ! encore des Racans ? dit-elle. Néanmoins on *faire* (c) entrer *le*. Mademoiſelle A Gournai le *prendre* (c) ſur un ton fort haut, & *demander* (c) *à lui* s'il *venir* (b) pour inſulter *elle*. M. A Racan, qui d'ailleurs n'*être* (b) pas trop ferré parleur, & qui s'*attendre* (b) à une autre réception, en *être* (c) ſi étonné qu'il ne *pouvoir* (c) répondre qu'en balbutiant. Mademoiſelle A Gournai qui *être* (b) violente, ſe *perſuader* (c) tout de bon, que c'*être* (b) un homme envoyé pour jouer *la* ; &, défaiſant ſa pantoufle, elle *charger* (c) *le* à grands coups A mule, & *obliger* (c) *le* A ſe ſauver."

Depuis *ce* avanture il n'*avoir* (c) pas envie A revoir *la* : néanmoins elle *rechercher* (c) *le* encore. Un jour elle *faire* (c) *à lui* une viſite, & *montrer* (c) *à lui* des épigrammes de ſa compoſition. " Comment trouvez-vous *les* ?" dit-elle *à lui*. " Sans aucun ſens & ſans pointe," *répondre* (c) Racan. Et qu'importe ? reprit-elle ; ce ſont des épigrammes à la Grecque. Deux jours après ils ſe *trouver* (c) à dîner enſemble : on *ſervir* (c) un mauvais potage. Mademoiſelle A Gournai, ſe tournant du côté A Racan, *dire* (c) *à lui* : voilà une mechante ſoupe. Mademoiſelle, *repartir* (c) auſſitôt Racan, " c'eſt une ſoupe à la Grecque."

Cette ſavante *avoir* (c) beaucoup A ennemis : il ſe trouve encore un monument A leur haine, intitulé le Remerciment des Beurrières. Elle *préſenter* (c) requête au lieutenant-criminel, pour faire arrêter A cours A ce libelle, quelqu'un *dire* (c) *le* au cardinal du Perron. " Oh ! pour cela *repondre* (c) du Perron, je *croire* (a) que le lieutenant n'*ordonner* (d) pas qu'on *prendre* (e) *la* au corps . . . . & pour ce qui eſt dit qu'elle *avoir* (a) *ſervir* (i) le public, ç'a été ſi particuliérement, qu'on n'en *parler* (a) que par conjecture : il faut ſeulement que pour faire croire le contraire, elle ſe *faire* (e) peindre devant ſon livre.*"

De tous les poëtes François qui *avoir* (a) *faire* (i) des opéra, Quinault eſt celui qui *avoir* (a) le mieux réuſſi. Alceſte, Theſée, Atys, Phaéton, Armide, *être* (a) des chefs-d'œuvre.

Pradon, ſoutenu par la cabale, *balancer* (c) Racine, & même *paroître* (c) quelque tems avec plus A éclat. Pradon *compter* (b) inſolemment, au rang A ſes admirateurs, Saint

* Elle étoit très laide.

Evremond, Mesdames Deshoulières & de Sévigné, la ducheſſe de Bouillon & le duc Nevers, qui *trouver* (b) miſérables les pièces ʌ Racine : de toutes celles ʌ Pradon on ne *jouer* (a) que *celui* ʌ Regulus. Cet auteur n'*avoir* (b) de poëte que la figure, ʌ diſtractions, ʌ extérieur négligé, ʌ faillies, & ʌ aventures *ſingulier*. Voyant un jour ſiffler une de ſes pièces, il *ſiffler* (c) comme les autres. Un monſquetaire que ne *connoître* (b) pas *le*, & dont il s'*obſtiner* (b) à ne vouloir pas être *connoître* (i), *prendre* (c) ſa perruque & ʌ chapeau qu'il *jeter* (c) ſur ʌ théâtre, *battre* (c) *le*, & *vouloir* (c), pour venger Pradon, percer de ſon épée Pradon lui-même. Il *ſavoir* (b) ſi peu la géographie, qu'il *tranſporter* (c) plus d'une fois des villes d'Aſie en Europe : le prince de Conti en *faire* (c) *à lui* des reproches : Je prie votre alteſſe ʌ excuſer *moi*, *repondre* (c) Pradon *à lui*, c'*être* (a) que je ne *ſavoir* (a) pas la chronologie. Il *mourir* (c) à Paris en 1698.

Racine *naître* (c) en 1639. C'*être* (a) un des plus illuſtres élèves de Port-Royal : étant enfant, il *paſſer* (b) les journées *entier* à l'étude ʌ *les* auteurs Grecs : il *cacher* (b) des livres pour lire *les* à des heures indues ; il *aller* (b) ſouvent ſe perdre dans les bois ʌ l'abbaye, un Euripide à la main, malgré ʌ defenſe ʌ quelques perſonnes dant il *dépendre* (b), & qui en *bruler* (c) *à lui* conſécutivement trois exemplaires. Il *débuter* (c) dans ʌ monde par un ode ſur ʌ mariage ʌ le roi ; elle *valoir* (c) *à lui* une gratification ; il n'*avoir* (b) que 21 ans, lorſqu'il *donner* (c) ſa Thébaïde ; après ce pièce il *donner* (c) Alexandre. Avant de livrer *la* au théâtre, il *aller* (c) montrer *la* à Corneille, qui, après avoir *lire* (i) *la*, *dire* (a) à l'auteur, qu'il *avoir* (b) un grand talent pour ʌ poéſie, mais qu'il n'en *avoir* (b) point pour ʌ tragédie ; l'évènement *faire* (c) voir le contraire.

Ce *être* (c) vers ce tems-là que Racine *lier* (c) une étroite amitié avec Boileau, qu'il *conſulter* (c) toujours depuis, & qu'il *regarder* (b) comme ſon maître. Ce *être* (c) auſſi vers ʌ même tems qu'il ſe *brouiller* (c) avec Meſſieurs ʌ Port Royal ; pour ſe réconcilier il *quitter* (c) les ſujets profanes, & *compoſer* (c) Eſther & Athalie, chefs-d'œuvre du théâtre François. Sa dévotion ne *réformer* (c) point ſon caractère naturellement cauſtique : il *peindre* (c) plus ʌ un perſonnage d'après nature. Ce poëte, dont tous ʌ ouvrages *reſpirer* (a) la douceur & ʌ molleſſe, *renfermer* (b) dans ſon cœur le fiel le plus amer ; mais il ne faut conſidérer Racine que par les endroits qui *immortaliſer* (a) *le*.

On *trouver* (a) dans *ce* écrivain, rival ʌ *les* tragiques Grecs & ʌ Corneille pour l'intelligence ʌ *les* passions, une élégance toujours soutenue, une correction admirable, la vérité la plus frappante, point ou presque point ʌ déclamation ; par tout ʌ langage ʌ *le* cœur & ʌ *le* sentiment, ʌ art ʌ *la* versification avec ʌ harmonie & ʌ graces ʌ la poésie, *porter* (i) au plus aut degré. On *reprocher* (a) ʌ Racine une *continuel* uniformité dans ʌ ordonnance, dans ʌ intrigues, & dans ʌ caractères. Tous ʌ héros ʌ Grèce & ʌ Rome qu'il a *vouloir* (i) peindre. il a *faire* (i) *les* sur ʌ modèle ʌ *les* courtisans ʌ Versailles. On ne *voir* (a) dans ses pièces que des amans & ʌ amantes qui se *quitter* (a) & qui *renouer* (a) tour à tour : malgré tous ces défauts, on *avoir* (a) bien peu ʌ pareils tragiques. Il *mourir* (c) à Paris en 1699.

Boileau Despréaux *naître* (c) au village ʌ Crone, près ʌ Paris, en 1636. Il *essayer* (c) du barreau, & enfuite ʌ la Sorbonne ; dégouté ʌ ces deux chicanes, il ne se *livrer* (c) qu'à son talent, & *devenir* (c) l'honneur ʌ la France. Ce grand poëte *avoir* (c) toujours dans le cœur un germe ʌ religion, lequel se *développer* (c) parfaitement sur ʌ fin ʌ sa vie, & *rendre* (c) *la* exemplaire. Entendant un jour des esprits-forts nier ʌ existence ʌ un premier Etre, il *entrer* (c) dans une rêverie profonde : quelqu'un d'eux étonné s'*écrier* (c) : " Mais vous ne *dire* (a) rien *à nous*, Monsieur Despréaux !" Le poëte *répondre* (c) *à lui* brusquement : " Je *penser* (a) que Dieu *avoir* (a) de fois ennemis." Il *mourir* (c) en 1711.

Son titre de Grand-Prévot du Parnasse n'*être* (a) pas ce qui *devoir* (a) faire le estimer d'avantage. Les noms ʌ quelques misérables victimes, immolées ʌ la risée publique ne *immortaliser* (d) point *le*. Les regards ʌ *la* postérité. *passer* (d) rapidement sur les *premier* satires, & s'*arrêter* (d) à ses *beau* épîtres, à son Lutrin, & surtout à son Art poétique : ouvrages admirables, où la poésie *être* (a) *porter* (i) à son plus haut point ʌ perfection. *Quel* justesse ! *quel* pureté ! *quel* force ! & *quel* harmonie ! Le génie & ʌ travail *avoir* (a) épuisé, dans ces ouvrages, *tout* leurs ressources.

Bayle *naître* (c) au Carlat, dans le comté de Foix, en 1647. Il *être* (c) professeur en philosophie & en histoire à Roterdam. Cet auteur, un des meilleurs dialecticiens *qui avoir* (e) jamais existé, *sembler* (a) vouloir introduire *le* pyrrhonisme dans *tout* ʌ sciences. L'accusation ʌ déisme *être* (a) la moindre de celles qu'on intenter (a) contre lui.

On a *prétendre* (i) trouver, à chaque page ∧ ſes écrits, les preuves ∧ ſon incrédulité ; mais ces preuves ne *être* (a) pas évidentes. On ne *ſavoir* (a) ſouvent à quoi s'en tenir. Bayle *décider* (a) rarement : il ne *faire* (a) que préſenter le pour & ∧ contre ∧ un point ∧ controverſe : il ne *dire* (a) pas que telle religion *être* (a) *faux* ; mais il ne *dire* (a) pas non plus qu'elle *être* (e) *vrai*. Il *établir* (a) & *renverſer* (a) également pluſieurs dogmes ∧ *le* Chriſtianiſme. On *trouver* (a) dans un endroit le contraire ∧ ce qu'il *avancer* (a) dans un autre. Il ne *terminer* (a) rien, & ſe *réſerver* (a) toujours quelque choſe ∧ dire. Ses ouvrages *être* (a) un mélange ∧ bon & ∧ mauvais, qui *rendre* (a) la lecture *de les* dangereuſe ∧ ceux qui n'*avoir* (a) pas l'eſprit formé.

Croiroit-on que ce grand génie *avoir* (e) eu des petiteſſes ? Sa paſſion *être* (b) ∧ voir des baladins de place. A l'âge de plus ∧ 50 ans, dès qu'il en *arriver* (b) à Roterdam, il s'*affubler* (b) de ſon manteau, *courir* (b) à ce ſpectacle comme un enfant, & *être* (b) le dernier à ſe retirer.

L'abbé de Fénélon *naître* (c) dans le Périgord en 1651 ; il *être* (b) un des plus grands hommes qui *avoir* (g) *paroître* (i) dans ∧ égliſe de France : prédicateur, théologien, & très-bel eſprit, il *être* (b) encore ∧ homme ∧ monde le plus aimable. Abeille légère & difficile dans ſon choix, il n'*avoir* (b) *prendre* (i) que *le* fleur ∧ *les* ſciences & ∧ *les* belles-lettres. Son génie *être* (b) créateur & lumineux ; ſon goût ſûr & naturel ; ſon imagination *doux & brillant* ; ſa converſation *inſtructif & delicieux* ; ſa plume *celui* même ∧ *les* grâces. Charmant dans un cercle ∧ courtiſans & ∧ femmes, ∧ ſavans & ∧ beaux eſprits, ſouhaité par-tout, & ne ſe livrant qu'à ∧ *les* amis intimes, aimant & rendant aimable ∧ vertu, fait pour ∧ peuple & ∧ grand monde, ∧ ville & ∧ cours, il n'y *paroître* (c) que pour être l'idole *de le*.

Fénélon *être* (c) nommé en 1689 précepteur des ducs ∧ Bourgogne, ∧ Anjou, & ∧ Berry. Ce *être* (c) pour ces jeunes princes qu'il *compoſer* (c) le Télémaque, ouvrage immortel : il y a dans ce roman moral, toute ∧ pompe ∧ Homère, & toute ∧ élégance ∧ Virgile, les agrémens ∧ la fable & la force ∧ la vérité, des deſcriptions nobles & ſublimes & ∧ *les* peintures *riant & naturel*. Les peuples *trouver* (a) dans *ce* ouvrage un ami zélé qui ne *chercher* (a) qu'à rendre *les* heureux ; & les rois un ennemi implacable ∧ la flatterie : par-tout ∧ vertu ſe *préſenter* (a) *dans le* ſous mille formes, ſuivie de la félicité. Le ſtyle *être* (a) vif, na-

turel, harmonieux. Télémaque *être* (a) unique en ſon genre. En quinze mois il en *paroître* (c) vingt éditions.

Cet auteur *paſſer* (b) à la cour pour un homme à projets: les ſiens *être* (b) admirables dans A ſpeculation, mais impraticables. Ses maximes A gouvernement *approcher* (a) de la république A Platon. Un jour le roi *dire* (a) en *quitter* (h) *le*: "J'ai *entretenir* (i) le plus bel eſprit & le plus chimérique A mon royaume." Cela *rappeller* (a) la réponſe A Boſſuet à Madame A Grignan, qui *demander* (b) *à lui* ſi Fénélon *avoir* (b) tant A eſprit: "Ah, Madame! il en *avoir* (a) à faire trembler."

En 1695 il *être* (c) nommé archevêque A Cambrai, où il *mourir* (c) en 1715. Le duc A Marlborough *avoir* (b) tant A eſtime & A vénération pour ce prélat, qu'il *ordonner* (c) à ſes Anglois, qu'ils *épargner* (g) ſes terres, pendant que toutes A autres provinces *être* (b) *livré* aux flammes & A *le* pillage.

Fontenelle *naître* (c) à Rouen en 1657, & *vivre* (c) 100 ans. Il *être* (c) dans tout A cours A ſa jeuneſſe d'un tempérament ſi foible, qu'à 16 ans le jeu de billard *être* (b) un exercice trop violent pour lui, & que toute agitation un peu violente *faire* (b) *à lui* cracher le ſang. Il *être* (c) d'abord avocat, & *plaider* (c) une cauſe qu'il *perdre* (c), ce qu'il *faire* (c) *le* auſſitôt renoncer au barreau, pour ne ſe livrer qu'à la littérature & A la philoſophie. Pierre & Thomas Corneille *être* (b) ſes oncles maternels.

Il *être* (ç) ſecrétaire A *la* Académie A *les* ſciences pendant 43 ans, & il *donner* (c) chaque année un volume A hiſtoire A *ce* Académie. On trouve, dans toutes A œuvres A *ce* auteur, un ordre, une clareté, une juſteſſe, & une préciſion admirable. On y *trouver* (a) un écrivain à grands talens, faiſant aimer les ſciences A plus *abſtrait*; réuniſſant la ſubtilité du raiſonnement A un ſtyle qui *être* (a) particulier *à lui*; ayant plus A eſprit que A génie, & plus A délicateſſe que A invention; placé ſous deux règnes pour mériter A eſtime de deux ſiècles, & par la variété A ſes connoiſſances, & par A ſingularité de ſon âme, toujours paiſible, moderée, égale, inacceſſible aux mouvemens inquiets ou violens qui *rendre* (a) les autres hommes malheureux; fait, en un mot, pour les agrémens, & A délices A la ſociété, où il *porter* (b) les qualités les plus aimables, de l'enjouement, A la gaieté: A *le* eſprit, A la politeſſe, A *les* reparties *fin*, & A la vivacité; prenant tout en bonne part, ne

parlant jamais en mal A perſonne ; cherchant A faire briller tout A monde.

En général tous A ouvrages A Fontenelle *être* (a) ingénieux, & l'on y *trouver* (a) beaucoup A eſprit & A agrémens ; mais les idées en *être* (a) quelquefois trop métaphyſiques, les reflexions trop ſubtiles, le ſtyle trop affecté, la tournure A *les* phrases alambiquée & épigrammatique : en un mot, il *courir* (a) après l'eſprit. A cela près Fontenelle *devoir* (a) paſſer pour un de nos meilleurs, &, ſans contredit, pour un A nos plus ingenieux & de nos plus agréables écrivains. Malgré une ſanté peu robuſte en apparence, il n'*avoir* (c) dans A cours de ſa longue vie aucune maladie conſidérable, pas même la petite vérole, excepté une légère fluxion A poitrine. Il n'*avoir* (c) l'ouïe dure que fort tard, & ce ne *être* (c) que ſix ans avant ſa mort qu'il s'*appercevoir* (c) que ſa vue s'*affoiblir* (b) : il dit alors, en plaiſantant, " J'envoie devant moi mes gros équipages."

La Fontaine, l'un des plus beaux génies A ſon ſiècle, *naître* (c) à Château Thierri, en Champagne, en 1621, un an après A naiſſance A Molière. Il y *avoir* (a), dans tous ſes ouvrages, des beautés qu'on ne *trouver* (a) point ailleurs. On *remarquer* (b) en lui le même eſprit A ſimplicité, A candeur, A naïveté, que nous *admirer* (a) dans ſes livres. Il *être* (b) plein A probité &, A droiture, doux, ingénieux, naturel, ſincère, ſans ambition, ſans fiel, prénant tout en bonne part ; &, ce qui *être* (a) plus rare, eſtimant les poëtes ſes confrères, & vivant bien avec eux. Sa converſation n'*être* (b) ni *brillant* ni *enjoué*, à moins qu'il ne *être* (g) avec ſes intimes amis.

On *dire* (a) qu'un jour ayant été invité A dîner chez un Fermier Général pour amuſer les convives, il *manger* (c) beaucoup, & ne *parler* (c) point : enſuite s'étant levé de table de fort *bon* heure, ſous prétexte A aller A A Académie, quelqu'un *repréſenter* (c) *à lui*, qu'il n'*être* (b) pas encore tems. " Hé bien, *répondre* (c) il, je *prendre* (d) le plus long."

On *rapporter* (a) qu'ayant été long-tems ſans voir ſon fils, l *rencontrer* (c) *le* un jour dans une maiſon ſans reconnoître *e*, & *témoigner* (c) enſuite à la compagnie qu'il *trouver* (b) *à lui* de l'eſprit & A *le* goût. Quand on *avoir* (c) dit *à lui* que c'*être* (b) ſon fils, il *répondre* (c) tranquillement : " Ah ! en ſuis bien aiſe." Cette indifférence *influer* (b) ſur *tout* a conduite, & *rendre* (b) *le* quelquefois inſenſible A *les* injures A *le* tems.

Molière *naître* (c) à Paris ; c'*être* (a) le poëte qui avoir

(a) le plus excellé dans A comédie depuis A renaiſſance A *les* lettres. Il *être* (b) auſſi bon acteur qu'excellent poëte. S'étant *mettre* (i) au lit après A quatrième repréſentation du Malade Imaginaire, ſa toux *redoubler* (c), il ſe *rompre* (c) une veine, & *mourir* (c) le même jour, en 1673, à 53 ans. On *avoir* (c) beaucoup A peine d'obtenir A *le* archevêque A Paris la permiſſion A mettre ſon corps en terre ſainte. Entre ſes comédies, le Miſanthrope, le Tartuffe, les Femmes *Savant*, l'Avare, le Feſtin A Pierre, le Bourgeois Gentilhomme, & les Précieuſes Ridicules, *être* (a) des chefs-d'œuvre, qui *rendre* (c) ſa mémoire immortelle.

Les qualités A ſon cœur n'*être* (b) pas moins eſtimables que les talens A ſon eſprit. Il *être* (b) doux, compatiſſant, complaiſant, & généreux. Un pauvre ayant *rendre* (i) *à lui* une pièce A or, qu'il *avoir* (b) *donner* (i) *à lui* par mépriſe ; " Où la vertu va-t-elle ſe nicher ? s'*écrier* (c) Molière : tiens, mon ami, en voilà une autre." On *aſſurer* (a) qu'il *lire* (b) ſes comédies à une *vieux* ſervante, & qu'il *corriger* (b) les plaiſanteries dont elle n'*avoir* (b) pas été *frappé*.

Jean Baptiſte Rouſſeau, ſi fameux par ſes talens & par A malheurs, *naître* (c) à Paris en 1669. Le nom de grand qu'on *donner* (a) *à lui*, caractériſe l'idée qu'on a de l'élévation A ſon génie ; nous n'*avoir* (a) point de poëte plus poëte que lui. S'il n'a pas réuſſi dans ſes comédies & dans A opéra, en récompenſe il eſt unique pour l'ode ; les *ſiens être* (a) le triomphe de la poéſie & A la raiſon. C'*être* (a) là qu'il eſt véritablement grand, ſublime, harmonieux, fécond en penſées *neuf*, hardies, & *lumineux*, en tours heureux & pleins A énergie. Il n'a preſque point eu d'imitateur pour la cantate & pour A allégorie, deux ſortes A poëmes qu'il a, pour ainſi dire, *crée*. Dans la traduction A *les* pſeaumes, il *être* (a) quelquefois preſque égal à David. Quelques-unes de *ſon* épîtres, qui *rouler* (a) ſur des choſes utiles, *prouver* (a) ſon bon goût, un jugement ſain, *un* littérature *profond*. A l'égard de *ſon* epigrammes, de *ceux* mêmes qui *être* (a) les plus *licencieux*, elles *porter* (a) l'empreinte A ſon génie. Il eſt à la fois le Pindare A Horace, A Martial, & A Anacréon, A la France ; rarement *trouver* (a) on chez lui des négligences, de beaux morceaux précédés ou ſuivis A vers plats ou inutiles. La ſeule partie, qu'on *avoir* (e) conteſtée *à lui*, eſt celle du ſentiment : il *être* (a) bien au-deſſous de lui-même, lorſqu'il *vouloir* (a) parler un langage tendre & affectueux.

L'Abbé Desfontaines *être* (b) fils d'un conseiller au parlement A Rouen. Il *entrer* (c) dans la société des Jésuites en 1700, & *quitter* (c) *la* quinze ans après. Il *venir* (c) fixer son séjour à Paris.

Vers le commencement A l'année 1735, il *obtenir* (c) un privilège A *le* roi pour faire des observations sur les écrits modernes; il en *publier* (b) une feuille toutes A semaines.

On ne *connoître* (b) guères avant lui ce genre de critique, qui, sans donner dans A sécheresse de la froide analyse, ni dans A dégoût A *la* érudition, ne *prendre* (a) de celle-ci que ce qu'elle a d'agréable. Le sel & A agrémens, dont il *avoir* (c) soin A assaisonner ses feuilles, *faire* (c) *les* moins rechercher des personnes savantes que des esprits frivoles; les femmes sur-tout *trouver* (b) *les amusant*. C'est dans ces écrits périodiques que Desfontaines a *paroître* (i) aux yeux A ses partisans l'Aristarque de nos jours; c'*être* (b) à leur gré un critique judicieux, qui *avoir* (b) le tact sûr, avec un talent singulier pour saisir les beautés & A endroits foibles A un ouvrage; pour présenter *les* au public dans leur vrai point A vue, pour présenter *les lui* d'une manière élégante & enjouée, un observateur qui *mettre* (b) de l'intérêt dans les moindres choses, qui *savoir* (b) l'art A amuser & A instruire, de fondre habilement dans l'occasion toute l'érudition qu'il *avoir* (b) *puisé* dans les meilleurs écrivains anciens & modernes.

L'orthographe a causé, parmi les gens A lettres, un véritable schisme. Quelques-uns ont *croire* (i) devoir changer l'ancienne, par A même raison qu'on a reformé nos *vieux* modes. Les Italiens *avoir* (a) donné à toute A Europe l'exemple A ces changemens. Le Trissin *entreprendre* (c) A introduire de *nouveaux* lettres dans A alphabet Italien, & d'en ôter *ceux* qu'il *croire* (b) inutiles & même embarrassantes; mais ils ne *être* (c) pas aussi heureux dans cette innovation que dans plusieurs autres, & particulièrement dans celle des vers libres.

Dès 1531, quelques écrivains François *tenter* (c) également A réformer notre orthographe d'après A idée du Trissin; mais ils ne *réussir* (c) pas mieux que lui. Le projet A ces hommes systematiques *être* (b) A rendre notre langue plus belle, plus facile A lire, & surtout A apprendre: il *trouver* (b) absurde que l'orthographe ne *répondre* (g) pas à la prononciation; que l'une *être* (g) continuellement en contradiction avec A autre. Le plan, qu'ils *imaginer* (c) pour re-

médier à ce qu'ils *appeller* (b) un abus, *être* (b) bon ſans doute ; il *avoir* (b) ʌ grands avantages ; mais l'exécution n'en *être* (b) pas facile. Pour être rempli d'une manière ſatisfaiſante, il ne falloit rien moins qu'un homme qui *avoir* (g) toujours *vivre* (i) dans les meilleures compagnies, qui *poſſeder* (g) parfaitement ſa langue, qui *parler* (g) *la* ſans laiſſer entrevoir le moindre défaut d'organe, de pays, d'ignorance, & ʌ mauvaiſe éducation. Quelqu'un qui *prononcer* (f) bien *être* (f) ſeul en état d'orthographier de même. Mais quels *être* (c) les premiers en France & les plus zelés partiſans du néographiſme ? un Manceau, nommé Jacques Pelletier, & un Gaſcon, appellé Louis Maigret. En voulant tous deux ramener l'orthographe à la prononciation uſitée, ils ne *ramener* (c) *la* qu'à la prononciation de leur pays ; & ce qu'il y *avoir* (c) de plaiſant, c'eſt qu'ils ſe *reprocher* (b) *la*, & que chacun *croire* (c) avoir de ſon côté la véritable & ſeule manière ʌ bien prononcer.

Ramus, ou Pierre de la Ramée, *vouloir* (c) entrer en lice : il *inventer* (c) & *tâcher* (c) ʌ accréditer une nouvelle orthographe. Il enchérit ſur tout ce qu'on *avoir* (b) imaginé pour reformer *la*. La ſienne *être* (b) ſi ſingulière, que perſonne ne *pouvoir* (c) lire ſes ouvrages, & qu'il *avoir* (b) de la peine à les lire lui-même. Cet inconvénient *obliger* (c) *le* ʌ mettre à côté de ce qu'il *faire* (b) imprimer ſuivant ſa réforme, la même choſe écrite de la manière ordinaire. Le public ne *ſavoir* (c) point du tout gré à l'auteur ʌ avoir eu cette attention, & *traiter* (c) *le* de ridicule, comme les autres, pour avoir oſé innover.

Le mauvais ſuccès de ces différentes tentatives *dégouter* (c) pendant quelque tems d'en faire de nouvelles. Quelques écrivains ſe *flatter* (c) ʌ être plus heureux ; on *combattre* (c) *les* encore : mais enfin leurs idées *commencer* (c) ʌ prendre. Ils *travailler* (c) à différentes repriſes ſur ʌ orthographe, & *faire* (c) preſque ſentir la néceſſité ʌ en avoir une nouvelle ; ils *diſcuter* (c) la propriété ʌ chaque lettre ; les accens même ne *être* (c) pas oubliés. On *déterminer* (c) où devoit être le grave & l'aigu ; le circonflèxe *être* (c) imaginé alors, afin de conſtater la ſuppreſſion ʌ quelques lettres. Il *paroître* (c) des obſervations ſur les points, les deux points, les virgules, & les tréma. On *faire* (c) des in-folio pour ces derniers articles ſeuls. Il eſt parlé dans l'abbé Goujet d'un certain docteur, qui ſe *diſcipliner* (c) pour les fautes contre l'A B C. Jamais grammairiens ne *mériter* (c) plus qu'alors l'application ʌ cette penſée : l'extrême exactitude eſt le ſublime des

ſots. Toutefois, ces obſervateurs rigides, ayant une ſorte de raiſon dans la défenſe A leur cauſe, *groſſir* (c) chaque jour leur parti. Les plus grands écrivains ſe *ranger* (c) à leur opinion. Ce ſont eux principalement qui *faire* (c) *la* valoir, & qui ont *mettre* (i) à la mode la nouvelle orthographe.

Parmi ceux dont le nom en a le plus impoſé, il faut diſtinguer Du Marſais, l'Abbé de Saint Pierre, & M. de Voltaire. Le judicieux Du Marſais, un des hommes qui *avoir* (a) le mieux *entendre* (i) le génie A *les* langues, & qui a porté plus loin l'eſprit de diſcuſſion & d'analyſe dans toutes A parties grammaticales, a *faire* (i) voir, qu'en matière d'orthographe, ſi l'uſage *être* (b) un maître dont il *convenir* (b) en général de reſpecter les lois, c'*être* (b) le plus ſouvent auſſi un tyran dont il falloit ſavoir à-propos ſecouer le joug. Il a marqué les changemens qu'on *devoir* (f) y faire. Il eſt d'avis qu'on ſupprime les lettres redoublées, quand elles ne *rendre* (a) aucun ſon. L'Abbé de Saint-Pierre a été plus hardi: ne voyant que fautes & abus dans A ancienne orthographe, il a travaillé avec plus A zèle que A ſageſſe à reformer *la*. Dans ſon livre de la Taille réelle, un de ſes meilleurs ouvrages, il *tâcher* (c) de réduire en pratique ſon noveau ſyſtème ſur A orthographe; mais plus d'une perſonne ſe *trouver* (c) fort embarraſſée à la lecture. On y *lire* (a) ſaje, uſaje, langaje, neglijence, peizam, Franſcès, Ejipſiens, &c. M. de Voltaire paſſe pour avoir innové à ſon tour: mais la pratique qu'il *ſuivre* (a), & qu'il eſt parvenu à rendre aſſez commune, *avoir* (b) eté propoſée avant lui. Sa manière A orthographier ne conſiſte qu'en deux ou trois points: il *écrire* (a) connaître, aimait, Français, quoique Louis XIV. *prononcer* (g) toujours François. Il *mettre* (a) deux F à philoſophe. Chez lui les lettres redoublées *être* (a) rares: en général il *écrire* (a) ais ou ois ſelon que l'on prononce l'un ou l'autre. Il décide, par ce moyen, la bonté de bien des rimes, & la terminaiſon véritable de beaucoup A noms de peuples. Il faut avouer que cette méthode facilite beaucoup la prononciation de bien A *les* mots aux étrangers.

Le ſyſtème des plus hardis novateurs, en fait d'orthographe, *être* (c) vivement réfuté par ceux qui *préferer* (b) *à lui* l'ancienne. M. l'Abbé d'Olivet *combattre* (c) pour l'uſage. L'Abbé Deſfontaines, toujours en guerre pour abattre le néologiſme, *tourner* (c) pendant quelques tems ſa plume contre A néographiſme. Beaucoup A écrivains

ſe *joindre* (c) à ce combattant redoutable. Ils ne *ceſſer* (c) A répéter qu'il *être* (b) de la dernière importance de laiſſer les choſes ſur A ancien pied ; qu'il y *aller* (b) de la police des lettres, & de celle même de l'état ; que l'orthographe *intéreſſer* (b) la grammaire & la langue ; qu'il falloit apporter autant A ſoin pour orthographier correctement que pour écrire purement : ils *fonder* (b) leurs exclamations ſur A néceſſité A conſerver l'étymologie A *les* mots ; de faire porter à notre langue, dérivée de celle A *les* anciens Romains, les glorieuſes marques de ſon origine ; ſur la difficulté qu'il y *avoir* (f) à diſtinguer le ſingulier & le pluriel ſoit des noms, ſoit des verbes, puiſque il aime & ils aiment s'*écrire* (f) il aime, ils aime ; ſur A multitude de dialectes qui s'*introduire* (f) dans notre langue, le Normand, le Picard, le Bourguignon, le Provençal, &c. étant autoriſés A écrire comme ils *parler* (a) ; enfin, ſur l'inutilité dont *devenir* (f) nos bibliothèques, & ſur A obligation où l'on *être* (f) d'apprendre A lire de nouveau tous les livres François imprimés avant la reforme. Ils *ajouter* (b) que cette différence, qui ſe trouve entre notre orthographe & notre prononciation, ſe *faire* (b) encore plus ſentir dans A langue Angloiſe. Il eſt vrai que, de toutes A langues connues, c'eſt *celui* où ce défaut eſt le plus conſidérable.

Les vengeurs zélés de l'ancienne orthographe *traiter* (b) leurs raiſons de demonſtration morale ; mais leurs adverſaires ne *juger* (b) *les* pas même une ſimple preuve : ils *réfuter* (b) *les* pour la plupart avec ſuccès. Quant à cette raiſon, qu'on *croire* (b) ſans réplique, qu'il faudroit jetter au feu les meilleurs livres, comme devenus inutiles par la nouvelle orthographe, ils *répondre* (c) que, pour remédier à cet inconvénient, on n'*avoir* (b) qu'à faire imprimer *les* de nouveau.

Le père Buffier, Meſſrs. Rollin & Reſtaut, *vouloir* (c) rapprocher les deux parties : ils *paroître* (c) également éloignés de reſpecter ſuperſtitieuſement A uſage & de hurter *le* en tout. L'orthographe pour laquelle ils ſe *déclarer* (c) eſt une orthographe raiſonnée. Un cas, diſent-ils, où il *être* (f) ridicule A changer la manière uſitée A écrire, c'eſt lorſque des mots, ayant un même ſon, ont pourtant une ſignification oppoſée, comme poids, poix, & pois ; ville & vile ; qui ſont toutes choſes différentes. Il n'eſt pas douteux qu'il ne faille marquer aux yeux les différences que l'on ne *pouvoir* (a) faire ſentir à l'oreille. Suivre la raiſon & l'autorité, voilà, ſelon A écrivains les

plus judicieux, la règle A plus *ſûr* par rapport à l'orthographe. Cette règle *dire* (a) tout, & condamne le pédantiſme & toute affectation. On n'a rien dit de plus ſenſé que ce qu'on trouve dans A préface A le Dictionnaire de l'Académie Françoiſe, en parlant de l'orthographe : " L'ancienne *échapper* (a) *à nous* tous les jours ; &, comme il ne faut point ſe preſſer de rejeter *la*, on ne *devoir* (a) pas non plus faire A grands efforts pour retenir *la*."

Si des conteſtations élevées au ſujet de l'orthographe nous paſſons à *ceux* qu'a ſuſcitée la prononciation, nous *voir* (d) encore les grammairiens diviſés. L'impoſſibilité de ſavoir comment il faut prononcer quelques mots Latins, & les idées A *les* modernes Latiniſtes, *mettre* (c) autrefois en combuſtion l'univerſité de Paris & A Collège Royal. Il s'*agir* (b) de ſavoir comment il falloit prononcer les deux mots quiſquis & quanquam. L'univerſité A Paris *vouloir* (b) qu'on *prononcer* (g) kiſkis, kankam. Quelques profeſſeurs du Collège Royal, nouvellement établi, jaloux A ſe faire un nom dans A monde Latin, *être* (b) d'avis contraire : ils *opiner* (b) fortement pour qu'on *prononcer* (g) quiſquis, quanquam : cette dernier prononciation *être* (b) alors une nouveauté. La Sorbonne *croire* (c) *la* dangereuſe, & *ordonner* (c) qu'on ſe *conformer* (g) à la prononciation d'uſage dans A écoles.

Les profeſſeurs royaux le *moquer* (c) de pareils ordres : ils *prononcer* (c) le Latin, comme ils *croire* (c) devoir faire *le*, & *engager* (c) à un coup d'éclat un jeune bachelier plus ardent encore qu'eux pour la nouvelle prononciation. Cet abbé au mépris des ordres réitérés de la Sorbonne, *prononcer* (b) partout avec affectation quiſquis & quanquam ; il *être* (c) bientôt cité au tribunal de la faculté de théologie, qui *vouloir* (c) dépouiller *le* du revenu A ſes bénéfices. Appel ſur le champ de la part de l'abbé au Parlement : l'affaire *aller* (b) devenir ſérieuſe : mais les profeſſeurs royaux, engagés d'honneur à ne pas laiſſer condamner le plus zélé défenſeur de leur opinion, *aller* (c) en corps à l'audience, *repréſenter* (c) à la cour l'injuſtice des procédés A la Sorbonne. Le Parlement *avoir* (c) égard à la prière A *les* ſupplians : il *rétablir* (c) l'abbé dans tous ſes droits, & *laiſſer* (c) chacun libre A prononcer le Latin comme on *vouloir* (f).

La prononciation de la langue Françoiſe a cauſé un plus grand nombre de conteſtations : il s'en *élever* (a) chaque jour : pluſieurs ne *être* (a) pas aiſées à terminer. Paſſons à préſent A *les* règles qu'il *falloir* (a) obſerver en tra-

duire (h) les litterateurs *différer* (a) d'opinion en quelques *point* ſur *ce* matière.

Il s'*agir* (a) de ſavoir ſi une traduction, pour être bonne, & pour réunir A ſuffrages de tout le monde, *devoir* (a) être ou littérale ou libre. Cette queſtion a été *faire* de tout tems; mais on a principalement agitée *la* à l'occaſion des voyages de Gulliver, traduits par l'Abbé Defontaines. On *ſavoir* (a) que ſon principal mérite *être* (b) le jugement & le goût. Il *avoir* (b) fait des changemens conſidérables dans cette traduction, ainſi que dans celle de Laurent Echard, de Joſeph Andrews, &c. car, parmi les auteurs où il y a le plus à changer, c'eſt aſſurément chez les romanciers Anglois, & nommement chez le docteur Swift.

Un homme de génie & qu'on a *voir* (i) remplir une des premières places du miniſtère, M. de Silhouet, dans la préface de ſa traduction en proſe des Eſſais de Pope ſur la critique & ſur l'homme, *blâmer* (c) la liberté qu'on avoit *pris* A ôter quelque choſe au Gulliver. Il *invectiver* (c) contre ceux qui ſe *donner* (b) carrière en traduiſant & *vouloir* (c) démontrer la néceſſité A être littéral: il *appuyer* (c) ſes raiſonnemens de l'exemple. Sa traduction de l'Eſſai ſur la critique eſt *rendu* preſque mot pour mot de l'original, & par-là directement oppoſée à la traduction de ce même ouvrage, donnée en vers par M. l'Abbé Dureſnel.

La différence qu'on remarque pour la fidélité, entre ces deux traductions, eſt étonnante: il *ſembler* (a) que ce ne *être* (c) pas le même ouvrage. Autant l'une a pour objet A faire ſentir toute A force & tout A mérite du texte, autant l'autre *tendre* (a) à accommoder *le* à notre goût, & A tourner *le* beaucoup moins à notre inſtruction qu'à notre amuſement. L'Abbé Dureſnel *envoyer* (c) un exemplaire de ſa traduction à Pope, qui n'*être* (c) pas ſatisfait *de le*, & ne *juger* (c) point à-propos de faire réponſe; il *croire* (b) avoir été défiguré. Il eſt certain pourtant qu'il y a des vers de génie, & d'une vérité frappante dans cette traduction en vers de l'Eſſai ſur la critique. Le mécontentement A Pope ne *être* (c) pas le ſeul chagrin, qu'*avoir* (c) à eſſuyer M. l'Abbé Dureſnel: on *faire* (c) *à lui* beaucoup A autres tracaſſeries, qui ont empêché *le* A donner une édition nouvelle de ſon ouvrage avec des corrections & A *les* changemens.

Le traducteur des voyages de Gulliver, attaqué par celui *de l'Eſſai* ſur la critique, *repouſſer* (c) les traits lancés *contre lui*, & n'*écouter* (c) que ſon dépit: on en *voir* (a) la

preuve dans ſes feuilles. En faiſant l'oppoſition A la traduction en proſe A la traduction en vers, il *juger* (c) celle-ci ſuperieure à l'autre : il ne *voir* (c) dans la première qu'une mauvaiſe copie d'un très bon original. Il en *prendre* (c) occaſion de faire valoir ſes idées ſur A liberté, & l'eſpèce d'audace que *devoir* (a) ſavoir prendre toute perſonne qui *traduire* (a).

Selon lui les beautés du goût de toutes les nations *devoir* (a) être conſervées : mais il ne *juger* (a) pas, qu'il en *être* (e) de même de certaines beautés locales, que des alluſions à des uſages particuliers *empêcher* (a) d'être *ſenti* partout, & *rendre* (a) le plus ſouvent des énigmes inſipides : auquel cas il recommande qu'on *ſubſtituer* (e) des alluſions plus *ingénieux* & plus ſenſibles, qu'on *remplacer* (e) même quelquefois les idées *outré*, les details trop étendus, les comparaiſons *forcé*, par des choſes plus juſtes & plus nobles, en avertiſſant toutefois le public de ces changemens. Il ſe moque de ces traducteurs qui, ſous prétexte de conſerver à un original ſon air naturel, *ſacrifier* (a) la force, A élégance, & A clarté, à une fidélité ridicule. " Subſtituer dit-il, des mots François à des mots A une autre langue, c'eſt faire comme les écoliers qui *commencer* (a) A traduire." D'ailleurs, ajoute-t-il, qu'eſt-ce qui empêche qu'on ne *être* (e) à la fois élégant & fidèle ?

Le traducteur en proſe, ennemi déclaré de toute traduction libre, *ſoutenir* (b) que la crainte A n'être pas aſſez exact & littéral *devoir* (b) faire ſacrifier les mots aux choſes. Rien de plus vrai que ces principes, *répondre* (b) l'Abbé Desfontaines, mais qu'ils ſont dangereux dans A conſequences ! Celui qui ſe borne à être purement littéral en *abuſer* (a) le plus ſouvent ; en ſorte, qu'au lieu A ſacrifier les mots aux choſes, il *ſacrifier* (a) réellement les choſes A *les* mots : la raiſon eſt qu'en rendant les mots, & même le ſens principal, on ne *rendre* (a) pas toujours les idées acceſſoires, qui forment tout l'art & tout A mérite A un ouvrage.

Les partiſans A *les* traductions littérales *citer* (c) le comte de Roſcommon, qui, dans ſon poëme ſur la manière de traduire, *reprocher* (a) aux traducteurs de notre nation A être ennuyeux & froids paraphraſtes : " Un trait, dit-il, une penſée, que nous *renfermer* (a) dans une ligne, *ſuffire* (f) à un François pour briller dans des pages entières." Les circonlocutions & A paraphraſes *être* (a) des défauts communs à tous A traducteurs. Les partiſans des traductions libres ne *tenir* (c) aucun compte de cette autorité, & *oppoſer* (c) à elle celle de

Madame Dacier, qui caractériſe ainſi une traduction ſervile & littérale : " Ce n'eſt là qu'une imitation baſſe, qui, par une fidélité trop ſcrupuleuſe *devenir* (a) très infidèle : pour conſerver la lettre, elle *ruiner* (a) l'eſprit ; ce qui eſt l'ouvrage d'un froid & ſtérile génie."

A force de vouloir être exact, *ajouter* (b) ils, on n'eſt que plat & ſec, on ſe fait un ſtyle, le plus ſouvent confus, entortillé. Tout traducteur, il eſt vrai, a, pour ainſi dire, un maître qui eſt ſon auteur ; mais " ce maître ne *devoir* (a) pas exercer ſur lui un empire oriental & deſpotique, ni le charger de chaînes comme un vil eſclave. L'unique devoir de celui-ci eſt A ſuivre *le* toujours, mais quelquefois d'un peu loin : c'eſt même par cette eſpèce de liberté qu'il *faire* (a) honneur *à lui*. En marchant ſcrupuleuſement & immédiatement ſur toutes ces traces, il ne *pouvoir* (f) avoir qu'une démarche contrainte, & ſa baſſe ſervitude *être* (f) honteuſement marquée par ſes pas timides & par la mauvaiſe grâce de tous ſes mouvemens."

Faute de prendre un juſte milieu entre une exactitude ſcrupuleuſe & une liberté honnête, preſque toutes nos traductions *avoir* (a) été manquées : il en eſt très-peu dont on parle : *celui* d'Amiot ont été long-tems recherchées pour leur ſtyle naïf & charmant : on *mettre* (a) encore au rang des bonnes, celles des Lettres A Pline, par l'avocat Sacy, de l'Académie Françoiſe : des Lettres A Cicéron à Atticus, par l'abbé Mongaut : celles A Virgile, par l'abbé Desfontaines ; de l'Anti-Lucrèce, par M. de Bougainville ; de la Vie d'Agricola & des Mœurs des Germains, par M. l'abbé de la Bletterie. Les préſidens Couſin & Bouhier, les abbés Prévôt & d'Olivet, ſe *être* (a) diſtingués par leurs traductions. Cette élite de nos traducteurs a tâché A réunir la fidélité, A élégance, & A nobleſſe.

Un bon traducteur *devoir* (a) avoir un plan à ſoi. Le grand défaut de tous eſt de marcher au haſard, de ne ſavoir pas ramener les choſes à un point intéreſſant. C'eſt par cette raiſon principalement qu'on ne *lire* (a) plus d'Ablancourt, réputé ſi long-tems la perle des traducteurs. On n'*aimer* (a) plus ſa traduction A Tacite, ſurnommée la belle infidèle. La Houſſaye eſt un diſcoureur, froid, minutieux, peſant. Quelle langueur, quelle incorrection, quelle indécente familiarité de ſtyle, dans M. Crevier ! il *ſembler* (a) avoir *vouloir* (i) traveſtir la plupart A *les* endroits A Tacite qu'il a rendus.

Il y avoir (c) différens ſentimens ſur A manière A tra-

duire les poëtes. Eſt-ce en vers, eſt ce en proſe? Le célèbre préſident Bouhier, ce ſavant d'un eſprit ſi juſte & d'un goût ſi délicat, *tenir* (a) pour les vers. Il *prétendre* (a) que "les traductions en proſe ſont moins *fait* pour le plaiſir A *les* lecteurs que pour l'intelligence A *le* texte. Il ne *penſer* (a) pas, qu'avec cette exactitude ſervile qu'elles *exiger* (a), on *pouvoir* (e) rendre toutes A beautés, toutes A grâces A la poéſie: au contraire, dit-il, cette *heureux* hardieſſe, l'ame des bons vers, ne *pouvoir* (a) être que favorable au traducteur." Le préſident Bouhier a pour lui l'exemple des Italiens & A *les* Anglois. Homère eſt très-heureuſement traduit en vers Italiens par Salvini; Théocrite par Ricolotti; Anacréon ſurtout par pluſieurs excellentes plumes; Virgile par Annibal Caro; Ovide par les Anguillara. Les Anglois *être* (a) auſſi heureux en traductions poétiques. On *connoître* (a) *celui* d'Homère par Pope, de Virgile & A Juvenal par Dryden, de Lucrèce par Creech.

A tous ces exemples frappans les partiſans A *les* traductions en proſe *oppoſer* (b) le mauvais ſuccès de nos traductions en vers: comme de *celui* de Virgile par Ségrais; des Odes d'Horace par l'abbé Pellegrin; des Héroïdes & des Elégies *amoureux* d'Ovide par Thomas Corneille, par l'abbe Bartin, & par Richer, qui a mieux réuſſi dans ſes Fables; des Métamorphoſes par Benſerade; de la Phar-ſale par Brebeuf. Ils *mettre* (b) tous ces copiſtes verſificateurs dans la dernière claſſe A *les* écrivains; ils *juger* (b) *les* les plus cruels fléaux A la vérité & A les beautés *originaux*: ils *préferer* (b) *à eux*, ſans héſiter, l'ignorance & A platitude de Marole & de Martignac, les écarts d'imagination de Catrou, les bevues de Saint-Remi, la froideur de Bellegarde & de Tarteron, la mauvaiſe grâce de Dacier, l'énflure & A eſprit de ſyſtême de Sanadon, l'incorrection & A verbiage de l'abbé Bannier. Traduction pour traduction, ils en *aimer* (b) encore mieux une mal *rendu* en proſe qu'une autre mal *rendu* en vers.

Le traducteur en vers du poëme de Pétrone ſur la guerre civile, de la Veille des Fêtes de Vénus,* du quatrième livre A *la* Eneide, n'*avoir* (b) encore expoſé qu'en général ſes idées: bientôt il *développer* (c) *les* dans une préface à la tête de ce même quatrième livre.

L'abbé Desfontaines ſe *propoſer* (b) alors A donner une traduction complette des œuvres de Virgile. Ainſi il

* Pervigilium Veneris.

avoir (b) à craindre de voir ſon travail de pluſieurs années perdu, ſi les idées du préſident Bouhier *avoir* (b) lieu. Auſſi ne *manquer* (c) il pas A proteſter hautement, dans une de ſes feuilles, contre tout ce que celui-ci *avoir* (b) dit dans ſa préface. Cette proteſtation *être* (c) faite à l'occaſion du compte qu'il *rendre* (c) de la traduction nouvelle de Pétronne, ce courtiſan emporté par A ſatire & A débauche, ou plutôt ce pédagogue enflé, qui ne *connoître* (b) la cour que par ouï-dire.

Le père Sanadon eſt d'avis qu'on *pouvoir* (a) traduire très-heureuſement les poëtes en proſe. Il s'explique clairement ſur cela dans la préface de ſa traduction des œuvres A Horace. L'abbé Desfontaines n'*oublier* (c) pas de faire valoir ce ſentiment, il *citer* (c) le morceau où cet auteur dit: "Une traduction en vers ne peut manquer A ſacrifier ſouvent l'eſſentiel A acceſſoire, & A altérer les penſées & A expreſſions de l'auteur pour conſerver les grâces A la verſification." Mais, d'un autre côté le préſident Bouhier *pouvoir* (b) ſe réclamer du père Tarteron, qui, après avoir donné la traduction des Satires, des Epîtres, & A *le* Art poétique d'Horace, *avoir* (b) été vingt ans ſans oſer entreprendre celle des Odes, dans la perſuaſion qu'elles ne *pouvoir* (b) être bien *rendu* qu'en vers.

M. d'Alembert dans ſes Obſervations ſur l'art de traduire, condamne auſſi les traductions en proſe. Il *dire* (a) qu'un poëte Grec ou Latin, dépouillé de ſon principal charme, la meſure & l'harmonie, n'*être* (a) plus reconnoiſſable, que les habillemens à la moderne, qu'on *pouvoir* (a) donner *à lui*, *pouvoir* (a) être tous très beaux, mais que ce ne *être* (d) jamais les ſiens; qu'on imitera *le*, mais qu'on ne rendra jamais *le* au naturel; que notre poéſie, avec ſes rimes, ſes hémiſtiches toujours ſemblables, l'uniformité de ſa marche, & ſa monotonie, ne *pouvoir* (a) repréſenter la cadence variée A la poéſie des anciens; qu'enfin il faut apprendre leurs langues, lorſqu'on *vouloir* (a) connoître leurs poëtes.

Le combat inſtructif entre l'abbé Desfontaines & le préſident Bouhier n'*amener* (c) pas d'autres éclairciſſemens. La mort *enlever* (c) ce dernier en 1746. M. de Voltaire, en remplaçant *le* à l'Académie Françoiſe, & faiſant, dans ſon diſcours de réception, l'éloge de ſon prédéceſſeur, *rappeller* (c) ſa diſpute ſur la traduction A poëtes & *donner* (c) *à lui* gain de cauſe. Il *ſoutenir* (c) avec le célèbre académicien, que les poëtes ne *devoir* (b) être traduits que par les poëtes. Il en *montrer* (c) la néceſſité en même tems qu'il en *découvrir* (c) *les obſtacles*. Ce qui fait, dit-il, que les grands poëtes de

l'antiquité *avoir* (a) été traduits en vers avec beaucoup ʌ succès chez nos voisins, & ridiculement chez les François, c'eſt la différence du génie ʌ *les* langues : la nôtre ne *pouvoir* (a) ſe plier à rendre les *petits* choſes ; à nommer, ſans cauſer du dégoût, (tant nous *être* (a) des Sybarites dédaigneux & difficiles,) les inſtrumens des travaux champêtres & des arts mécaniques : point de mots, au contraire, qu'on ne *pouvoir* (c), à l'exemple ʌ *les* anciens, rendre avec une ſorte de nobleſſe dans la langue du Dante, de Lopès de Véga, & ʌ Shakſpeare.

On *pouvoir* (f) ajouter, que ſi nous *être* (a) dépourvus de bonnes traductions, il faut s'en prendre à l'incapacité de ceux qui ſe *mêler* (a) ordinairement ʌ nous en donner. Par qui voyons-nous *ce* carriere courue ? par tel homme qui n'*entendre* (a) guère mieux le François que la langue qu'il *traduire* (a) ; par tel rimailleur, le mépris & ʌ effroi des gens ſenſés, &c. L'abbé Desfontaines, en parlant de ſa traduction de Virgile, *dire* (a), qu'il n'y a pas une ſeule ligne, qu'il n'*avoir* (c) travaillée avec autant ʌ ſoin que Deſpréaux *travailler* (b) ſes vers. On a *voir* (i) un traducteur, homme de mérite, être deux jours entiers à rendre une ſeule phraſe de ſon original ; mais ces ſortes de traducteurs *être* (a) rares. Le commun ne ſe doute pas qu'il faille du travail & ʌ *le* génie. Avant d'être traducteur, il eſt eſſentiel d'être auteur. Traduire c'*être* (a) créer une ſeconde fois, & lutter ſans ceſſe contre ſon original.

Il y a des auteurs qui *avoir* (a) condamné la poéſie ; *il repréſenter* (b) un poëte comme un être tout particulier, dont la démence *pouvoir* (a) vivement frapper ʌ imagination des autres, & tourner les têtes. Platon, qui en *avoir* (b) une des mieux organiſées, eſt le premier auteur ʌ *le* ſyſtème anti-poétique. Dans ſa republique & dans ſes lois, déſinifſant un homme qui s'*occuper* (a) ʌ faire des vers, il *peindre* (a) *le* des couleurs les plus *affreux*. Quelques modernes ſe ſont *faire* (i) gloire ʌ adopter l'opinion de ce philoſophe, & *avoir* (a) encore chargé le portrait.

Parmi les plus grands ennemis ʌ la poéſie, il faut compter un frère de Madame Dacier, ſavant comme elle, quoique moins célèbre ; mais eſprit entêté de réforme : il *vouloir* (c) apporter *la* dans ʌ littérature, ainſi que dans ʌ religion. Après avoir abjuré le Calviniſme, il *afficher* (c) des idées *rigoureux* & ſingulières. Il *trouver* (c) la poéſie *ſcandaleux*, s'*appliquer* (c) fortement à décrier *la*, & *donner* (c)

un ouvrage dans lequel il *maintenir* (b) *la* non ſeulement inutile, mais très-*dangereux*. Le livre eſt en Latin; il *avoir* (b) au moins cet avantage d'être peu connu; mais le père Lami de l'Oratoire *entreprendre* (c) ʌ tirer *le* de l'obſcurité. Il en *faire* (c) paſſer les principes & ʌ preuves dans un ouvrage, intitulé, Nouvelles Réflexions ſur l'Art Poétique. Il n'*être* (a) guère d'attentat, dont il n'*avoir* (c) chargé la poéſie. Cet oratorien *aimer* (b) les ſciences & ʌ arts; mais il n'*aimer* (b) que les ſciences abſtraites. On dit qu'il *compoſer* (c) ſes élémens de mathématiques dans un voyage qu'il *faire* (c) à pied de Grenoble à Paris

Saint Evremond ſe *déclarer* (c) auſſi contre la poéſie. "La poéſie, dit-il, demande un génie particulier, qui ne s'acommode pas trop avec le bons-ſens. Elle eſt tantôt le langage ʌ *les* dieux; tantôt celui ʌ *les* fous; rarement celui ʌ un honnête homme." Certains cenſeurs auſtères de la poéſie *réduire* (a) *la* au point de compter, parmi ʌ belles actions ʌ leur vie, celle de s'interdire la lecture ʌ *les* poëtes. On a loué Madame Racine de n'avoir jamais *lire* (i) les tragédies ʌ ſon époux.

Si l'on remonte des particuliers aux princes, on *voir* (d) que bien ʌ *les* ſouverains *avoir* (a) penſé de même; qu'ils n'*avoir* (a) rien eu tant à cœur que de tenir ʌ poéſie éloignée de leurs états, comme un de ces maux contagieux qui *porter* (a) la déſolation & ʌ mort partout où ils ſe *gliſſer* (a). Perſonne n'a pouſſé la prévention à cet égard, plus loin que le feu roi ʌ Pruſſe. Tout poëte lui *être* (b) un objet odieux. Le prince royal, le dernier roi ʌ Pruſſe, *être* (b) obligé, du vivant de ſon père, ʌ ſe cacher pour étudier & pour s'entretenir avec quelques ſavans.

Pour revenir au roi ſon père, il *avoir* (b) une telle antipathie pour les poëtes, que, remarquant des caractères tracés au-deſſus ʌ la principale porte ʌ ſon palais-à Berlin, il *demander* (c) à ſes courtiſans ce que c'*être* (b): on *dire* (a) *à lui* que c'*être* (b) des vers Latins, compoſés par Wachter, reſidant à Berlin. Le roi courroucé mande *le* ſur le champ; le poëte, en paroiſſant, s'*attendre* (b) à une recompenſe; mais qu'il *être* (c) étonné quand ce monarque *dire* (a) *à* lui, avec menace: "Je vous ordonne ʌ ſortir inceſſamment de la ville & ʌ mes états."

Au reſte ce prince n'*aimer* (b) pas plus les philoſophes & ʌ ſavans que les poëtes: témoin l'exil du célèbre Wolf, & le *mauvais* accueil qu'il *faire* (c) au jeune Baratier, fils d'un

François réfugié, qui *être* (c) préſenté *à lui* comme un prodige d'érudition. Le roi *demander* (c) *à lui*, pour mortifier *le*, s'il *ſavoir* (b) le droit public. Le jeune homme étant obligé A convenir que non, "Allez étudier *le*, dit-il *à lui*, avant de vous donner pour ſavant*." Le jeune Baratier y *travailler* (c) ſi fort, renonçant à toute autre étude, qu'il *ſoutenir* (c) ſa thèſe de droit public au bout de quinze mois: mais il *mourir* (c) peu A tems après, de l'excès du travail, en 1740, à l'âge de 19 ans. On aſſure que ce jeune homme dès l'âge de quatre ans *parler* (b) bien les langues Latine, Françoiſe, & Allemande; qu'il *ſavoir* (b) le Grec à ſix ans, & ſi bien l'Hébreu, entre neuf & dix ans, qu'il *pouvoir* (b), y compoſer en proſe & A vers, & traduire le texte Hébreu de la Bible, ſans points, en Latin ou A François à l'ouverture A *le* livre. Il *donner* (c) au public pluſieurs ouvrages François & Latins. De toutes A ſciences la médecine *être* (b) peut-être la ſeule qu'il n'*avoir* (b) pas étudieé.

Les ſavans du ſiècle de François I. & même long-tems après ce monarque, *être* (b) fanatiques à l'égard A *les* anciens, & *idolâtrer* (b) tout ce qui *porter* (b) l'empreinte A *la* antiquité. Muret *rendre* (c) *les* ridicules dans la perſonne de leur coriphée, Joſeph Scaliger, l'homme de ſon ſiècle qui *ſavoir* (b) le plus de mots Grecs & Latins, mais auſſi le plus vain, le plus envieux, le plus emporté, le plus cynique, & A plus ridiculement enthouſiaſte A *les* anciens. Le puriſte & l'élégant Muret *envoyer* (c) *à lui* des vers Latins. Il *accompagner* (c) cet envoi d'une lettre, dans laquelle il *dire* (b) que les vers *avoir* (b) été addreſſés *à lui* d'Allemagne, & qu'on *avoir* (b) tirés *les* d'un vieux manuſcrit. Scaliger ne ſe *douter* (b) de rien. Auſſitôt après les avoir lus, il s'*écrier* (c) qu'ils *être* (b) admirables, qu'ils ne *pouvoir* (b) appartenir qu'à un ancien, & *prétendre* (c) qu'ils *être* (b) d'un vieux comique, nommé Trabéa. Il *citer* (c) *les*, dans ſon commentaire ſur Varron, comme un des meilleurs morceaux A ce poëte. Quand Muret *avoir* (c) *voir* (i) Scaliger engagé dans le piege, il en *inſtruire* (c) tout le monde: on *rire* (c) beaucoup aux dépens du dernier.

* Ce fait eſt contredit par M. l'abbé Ladvocat. Voyez ſon Dictionnaire hiſtorique-portatif, à l'article Baratier; où cet auteur dit que le Roi de Pruſſe, charmé de notre jeune ſavant, lui fit l'accueil le plus gracieux, & l'envoya chercher preſque tous les jours; que la Société Royale des ſciences l'aggréga ſolemnellement au nombre de ſes membres, que la Reine fit peindre & plaça ſon portrait à Monbijou, maiſon de plaiſance de ſa majeſté & que toute la famille royale le combla d'honneurs & de préſens.

Le célèbre ſculpteur, Michel Ange Buonarotti, *donner* (c) à Rome une ſcène dans A même goût. Voulant faire trouver en défaut les aveugles enthouſiaſtes A *la* antiquité, il *enterrer* (c) un Cupidon de ſa façon dans un endroit où il *ſavoir* (b) qu'on *devoir* (b) fouiller. On n'*avoir* (c) pas plutôt découvert la ſtatue, qu'elle *devenir* (c) l'objet de l'admiration de tous les prétendus connoiſſeurs. Le morceau *être* (c) *vendre* (i) pour antique au cardinal de Saint-Grégoire: mais Buonarotti *réclamer* (c) ce Cupidon, & pour preuve qu'il *être* (b) de lui, *produire* (c) un bras qu'il *avoir* (b) caſſé à cette figure avant que de cacher *la* dans A terre, & qu'il *avoir* (b) conſervé ſoigneuſement.

Le premier, en France, qui *oſer* (c) diſputer ouvertement aux anciens leur gloire & leur mérite, & qui *prétendre* (c) que les Grecs & A Romains *devoir* (b) céder *à nous* à tous égards, eſt l'abbé Boiſrobert, ſi célèbre par ſa faveur auprès du cardinal de Richelieu, dont il *faire* (b) l'amuſement, & dont il *avoir* (b) la protection & A eſtime. De dix-huit pièces de théâtre qu'à compoſé cet abbé, il n'y en a pas une qu'on *lire* (c) aujourd'hui. Il *attribuer* (b) le mauvais ſuccès de ſes pièces à la grande admiration qu'on *avoir* (b) alors pour les anciens, & *déclarer* (c) *à eux* la guerre. Dépouillant *les* l'un après l'autre d'une gloire qu'il *croire* (b) uſurpée, il *repreſenter* (c) *les* comme des hommes inſpirés quelquefois par le génie, mais toujours abandonnés par le goût & par A grâces. Homère *être* (c) le plus maltraité de tous A anciens. Boiſrobert *comparer* (c) *le* à ces chanteurs de carrefour, qui ne *débiter* (a) leurs vers qu'à la canaille.

Cette idée *être* (c) ſaiſie par un autre protégé de Richelieu, par Deſmarets de Saint-Sorlin, un de ceux qui *travailler* (c) le plus à la tragédie de Mirame de ce miniſtre. Saint-Sorlin *avoir* (b) de la réputation, quoique ſon extrême fécondité *faire* (c) *à lui* beaucoup A tort. C'eſt une des plus extravagantes imaginations qu'il y *avoir* (c) jamais eu: on *dire* (b) qu'il *être* (b) le plus fou de tous A poëtes, & le meilleur poëte qui *être* (g) entre les fous. Il *donner* (c) des ſcènes de fanatiſme ſur la fin A ſa vie, qui l'*avoir* (a) plus fait connoître que tous ſes ouvrages. Sa comédie des Viſionnaires *paſſer* (c) pour un chef-d'œuvre; c'eſt que Molière n'*avoir* (b) pas encore paru. Ses deux poëmes, Clovis & la Magdelaine, *être* (a) des tiſſus d'extravagances qu'il *croire* (b) ſupérieurs à tout ce qu'il y a de mieux dans A Iliade. Il ne ſe *croire* (b) pas même flatté, quand on *feigner* (b) quelquefois de donner *à lui* la

préférence ſur le poëte Grec. L'Iliade *ſembler* (b) *à lui* le comble de toutes ʌ impertinences poëtiques, &, pour amener le public à ſon opinion, il ſe *déchaîner* (b) contre Homère. Zoïle *avoir* (b) moins ʌ acharnement, lorſqu'il *aller* (b) mutilant & fouettant toutes les ſtatues de ce poëte, dont il *être* (c) ſurnommé le fléau.

Perrault *garder* (b) encore le ſilence; mais les ſollicitations réitérées de Saint-Sorlin, qui *preſſer* (b) *le* de ſe joindre à lui, & ʌ embraſſer ſa cauſe, *déterminer* (c) *le* à ſe faire chef de parti. L'idée de ſervir ſa patrie & ſes contemporains *flatter* (c) *le*. Saint Sorlin *repréſenter* (c) *à lui*, dans une épître, la France éplorée & demandant *à lui* ſon appui :

Viens défendre, Perrault, la France qui t'appelle.

Charles Perrault n'*être* (b) pas aſſurément le plus grand ſoutien & le premier génie ʌ la nation; mais, au défaut de talens, il *avoir* (b) un amour véritable pour eux, & *être* (c) plus utile aux lettres & ʌ *les* arts que la plupart des perſonnes qui *avoir* (b) la plus grande réputation. Il *donner* (c) la forme aux académies de peinture, de ſculpture, & d'architecture. Contrôleur général des bâtimens ſous Colbert, aimé & conſidéré de ce miniſtre, il *employer* (c) ſa faveur auprès de lui pour faire récompenſer les gens ʌ mérite. Il *avoir* (f) paſſé pour en avoir beaucoup lui-même, s'il n'*avoir* (b) pas eu la ſottiſe de faire des vers; & s'il s'en *être* (g) tenu à la proſe, dans laquelle c'*être* (b) tout un autre homme. Il *être* (b) frère du fameux Perrault, à qui nous ſommes redevables du plan du Louvre, & de pluſieurs excellens commentaires ſur Vitruve. Comme architecte, Claude Perrault *devoir* (a) tenir un rang parmi les premiers homme de ſon ſiècle: comme médecin, il eſt encore recommendable, ne fût-ce que pour avoir donné la vie & ʌ ſanté à pluſieurs de ſes amis: & nommément à Boileau, qui en *témoigner* (c) *à lui* ſa reconnoiſſance par des épigrammes. Peu ʌ gens *poſſéder* (b) les vertus de la ſociété dans un degré auſſi éminent que les *avoir* (b) ces deux frères. Charles, ſurtout, ne *connoître* (b) ni la haine ni la jalouſie: il ſe *faire* (b) diſtinguer par un zèle étonnant pour ſes amis & par une franchiſe ſingulière.

Son Parallèle des Anciens & des Modernes, en ce qui regarde les arts & les ſciences, *être* (c) cauſe qu'il s'*attirer* (c) de puiſſans ennemis. On *croire* (c) que le poëme de Louis le

Grand *être* (b) la ſatire la plus indécente qu'on *pouvoir* (g) faire de tous les autres ſiècles glorieux ʌ *le* monde.

Il eſt vrai que Perrault ne *avoir* (b) imaginé *le* que pour faire revenir de la grande admiration pour les Grecs & ʌ Latins. Ses dialogues, dans leſquels on *voir* (a) ce poëme, *être* (a) le développement de ſes idées. Il y *faire* (a) l'analyſe ʌ *la* Iliade & ʌ *les* ouvrages de Platon ; &, dans l'etonnement où il eſt que ces deux génies *être* (e) l'objet de l'admiration ʌ *le* public, il s'écrie : " Il faut que Dieu ne *faire* (e) pas grand cas de la réputation de bel eſprit, puiſqu'il *permettre* (a) que ces titres *être* (e) donnés a deux hommes comme Platon & Homère : à un philoſophe qui a des viſions ſi biſarres, & à un poëte qui débite des choſes ſi peu ſenſées."

Perrault *faire* (c) plus encore : il *mettre* (c) au-deſſus d'Homère non-ſeulement nos premiers écrivains, mais les Scudéri, les Chapelain, & les Caſſagne. Il *juger* (c) les poëmes d'Alaric, de la Pucelle, de Moïſe ſauvé, des chefs-d'œuvre en comparaiſon des rapſodies ʌ Homère. Encore, ſi, dans ce projet d'élever juſqu'aux nues ſes contemporains, il *avoir* (b) eu l'art de louer & ʌ gagner les plus illuſtres, peut-être eût-il trouvé le public diſpoſé à croire *le* : mais, ou il ne *parler* (c) point d'eux dans ſon Parallèle, ou n'en *dire* (a) que des choſes qu'ils *trouver* (c) choquantes. Deſpréaux s'y croire (c) perſonellement offenſé : Racine le *être* (c) également. Boileau *prendre* (c) ſur lui de ne pas éclater d'abord.

Cette indifférence dans un homme dont on *avoir* (b) toujours *voir* (i) la bile s'échaffer à la moindre atteinte qu'on *pouvoir* (g) donner au bon goût & ʌ la raiſon, *étonner* (b) ſingulièrement. Le ſavant prince de Conti *dire* (c) un jour, qu'il *aller* (f) à l'Académie Françoiſe écrire, ſur la place de Deſpréaux, Tu dors, Brutus.

Le ſatirique ſe *réveiller* (c) enfin : il *prendre* (c) vivement le parti ʌ *les* anciens, auxquels il *être* (b) ſi redevable. Ses réflexions ſur Longin *être* (a) toutes à leur avantage. C'eſt là qu'il *vouloir* (a) montrer que le culte qu'on *rendre* (a) *à eux* n'eſt point un culte d'idolâtrie, mais un culte raiſonné : à l'exception de quelques légers défauts qu'il *reconnoître* (a) en eux, il trouve *les* divins en tout, *& croire* (a) la nature épuiſée en leur faveur : il n'y a point de ridicules dont il n'*avoir* (c) couvert tous les Perrault. La réponſe de Charles aux réflexions ſur Longin, outre qu'elle *faire* (a) autant d'honneur à ſon jugement qu'elle en *faire* (a) peu à celui de Boileau *être* (b) dictée par la politeſſe & ʌ modération ; mais l'Ariſ-

tarque de ſon ſiècle *être* (c) ſouvent injuſte. Il ne *pardonner* (b) pas à ſon adverſaire de s'être moqué de l'ode ſur la priſe de Namur, & de la ſatire contre les femmes. Cependant qu'étoit-ce qu'une critique de quelques vers foibles, de quelques *mauvais* expreſſions, de quelques bévues réelles, & A quelques penſées *faux*, en comparaiſon de tant A traits qu'il *décocher* (c) ſur toute A famille de Perrault.

Madame Dacier, *être* (b) d'une aſſiduité opiniâtre au travail, ne *ſortir* (b) pas ſix fois l'an de chez elle, ou du moins de ſon quartier. Mais, après avoir paſſé toute la matinée à l'étude, elle *recevoir* (b) le ſoir des viſites de tout ce qu'il y *avoir* (b) de gens de lettres en France.

Le Florus avec des notes Latines eſt d'elle. Sa Traduction de Térence a fait *à elle* beaucoup A honneur. La manière dont elle *apprendre* (c) le Grec & A Latin eſt remarquable: on *tenir* (a) cette anecdote d'un vieux officier de Saumur, qui avoit *vivre* (i) avec Tannegui Le Fèvre.

Ce ſavant *élever* (b) lui-même un fils, ne *déſirer* (b) rien tant que de voir *le* avancer dans l'étude des langues, & *gronder* (b) *le* beaucoup de ne vouloir rien apprendre. La petite Le Fèvre étoit témoin de toutes les vivacités de ſon père. Un jour qu'il *s'emporter* (c) plus qu'à l'ordinaire, elle *prendre* (c) en particulier ſon frère, & lui *expoſer* (c) ſon tort. Le père *entendre* (c) cette converſation; &, quand elle *être* (c) finie, il *appeller* (c) ſa fille, & lui *demander* (c), ſi elle ſe *ſentir* (b) du goût pour l'étude: elle *répondre* (c) qu'Oui. Le père enchanté, lui mettre (c) entre les mains des grammaires, & elle y *faire* (c), en très-peu de tems, des progrès ſinguliers. Le jeune Le Fèvre *prendre* (c) exemple; & le frère & la ſœur, à l'envi l'un de l'autre, ſe *trouver* (c) par la ſuite à la tête des ſavans de l'Europe.

Quelques ſavans *prétendre* (a) qu'il y a eu des romans chez toutes A nations & dans preſque tous A ſiècles. En effet on *pouvoir* (a) remonter juſqu'à un certain diſciple A Ariſtote, nommé Dicarque, lequel s'eſt exercé dans ce genre. On cite l'Hiſtoire de Leucippe & de Clitophon, les Amours de Rhodanis & de Sinonidès, ceux de Daphnis & de Cloé, ſi célèbres par la charmante traduction d'Amiot, & par des eſtampes *fait* ſur les deſſeins du duc d'Orléans, régent. On cite encore ceux de Théagène & de Chariclée, par Héliodore, évêque de Tricca, dans le quatrième ſiècle. Tous ces ouvrages, & principalement les derniers, *faire* (a) plaiſir par la manière dont les paſſions y *être* (a) traitées, par la variété A

les épiſodes habilement *lie* à l'action principale, par le naturel & les agrément A *le* ſtyle.

L'évêque Heliodore eſt le Fénlon Grecé. On *blâmer* (c) *le* beaucoup d'avoir traité un ſujet peu convenable A la dignité A ſon état. Quelque réſerve & quelque politeſſe qu'il *avoir* (g) *mis* dans ſon livre, la lecture en *paroître* (c) ſi dangereuſe pour les jeunes gens, qu'il *être* (c) contraint, par un ſynode, ou de ſupprimer *le*, ou A quitter ſon évêché. Il *préférer* (c), dit-on, ce dernier parti.

L'hiſtoire des faits des Charlemagne & de Roland, fauſſement attribuée à l'évêque Turpin, prouve encore que les romans *être* (a) fort anciens.

Le ſavant abbé Fleuri *vouloir* (a) qu'on n'*avoir* (e) commencé à connoître *les* qu'au douzième ſiècle, & donne, pour la ſource de tous, l'hiſtoire des ducs A Normandie: ce qui *renverſer* (a) le ſentiment de ceux qui *mettre* (a) Héliodore à la tête des romanciers, & qui *dire* (a) que du mariage de Théagène & de Chariclée *être* (a) nés tous les romans, Italiens, Eſpagnols, Allemands, Anglois, & François.

Dom Rivière, de la congrégation de Saint Maur, fixe leur origine au dixième ſiècle Il *dire* (a) que le plus ancien de tous *être* (a) celui qui *paroître* (c) au milieu de ce ſiècle, ſous le titre de Philoméla, ou la Bien-aimée. Ce roman *contenir* (a) les prétendus beaux exploits de Charlemagne devant Narbonne & Nôtre-Dame de la Graſſe. On *voir* (a) encore à Toulouſe un exemplaire de la Philomela en langue originale, c'eſt-à-dire, romance ou-polie, telle que *parler* (b) *la* alors les gens bien élevés, & ſurtout ceux qui *vivre* (b) à la cour. Ils *préferer* (b) *la* au Latin, qui *être* (b) la langue commune, & qu'on *avoir* (b) fort corrompue.

Au milieu de toutes ces conteſtations ſur l'époque A romans, ainſi appellés parcequ'ils *être* (b) écrits en langue romance, on *pouvoir* (a) remarquer combien les anciens *différer* (a) de ceux de nos jours. Les premiers romans *être* (b) un aſſemblage monſtrueux d'hiſtoires, moitié *faux*, moitié véritables; mais toutes ſans vraiſemblance; un compoſé d'aventures galantes, & de toutes les idées extravagantes de la chevalerie. Les actions multipliées à l'infini y *paroître* (a) ſans ordre, ſans raiſon, ſans art. Ce *être* (a) ces anciens & pitoyables romans que Cervantes, dans celui de Dom Quichotte, a *couvrir* (i) d'un ridicule é ernel.

Mais le roman, informe alors, a été porté depuis à la plus *haute* perfection dont il *être* (b) ſuſceptible. D'Urfé, ſous *Henry IV.* y a beaucoup contribué: il effacer (c) ſes devan-

ciers par ſon Aſtrée, roman en quatre volumes. Baro, ſon ſecrétaire, y en *ajouter* (c) un cinquième. Une narration également *vif* & fleurie, des fictions très-ingénieuſes, des caractères auſſi bien imaginés que ſoutenus, & agréablement variés, *faire* (c) le grand ſuccès de cet ouvrage, dans lequel l'auteur *decrire* (a) ingénument ſa propre hiſtoire & une partie des aventures A ſon tems.

L'illuſtre Baſſa, le grand Cyrus, la Clélie, *donner* (c) également beaucoup A célébrité à leurs auteurs. On *lire*, (f) encore ces trois romans ainſi que l'Aſtrée, s'ils n'*être* (b) inſupportables par leur ſtyle diffus & plus encore par leur fadeur. La Zaïde de Madame de la Fayette & de Ségrais, & la princeſſe de Clèves, ont toujours paſſé pour des chefs-d'œuvre.

Boileau *regarder* (b) le genre romaneſque comme un genre pernicieux de ſa nature: il *dire* (b) que les romans ne *pouvoir* (b) s'allier avec le bon-ſens, les bonnes mœurs, le bon goût, & A progrès des lettres; & il *faire* (c) tout ce qu'il put pour décrier *les* au milieu du dernier ſiècle: c'*être* (b) le tems où ils *être* (b) le plus en vogue. On ne *voir* (b) que productions, en ce genre, ſans génie & ſans vraiſemblance: elles ne *laiſſer* (b) pas d'être lues, & généralement admirées. Gomberville, la Calprenède, Deſmarais, & Scuderi, *avoir* (b) le ſuffrage de preſque toute la nation. Boileau, jeune alors, mais d'un goût fin, & d'un jugement formé, *ſentir* (c) allumer ſa bile. Son dialogue, à la manière de Lucien, *faire* (c) ceſſer l'illuſion: il ſe moque, dans ce dialogue, des bourgeois & des bourgeoiſes de la rue Saint Honoré, peints ſous le nom de Brutus, d'Horatius Coclès, de Lucrèce, de Clélie. Il *vouloir* (a) qu'en punition de ce traveſtiſſement, on mène ces faquins de bourgeois au bord d'un fleuve, pour y jeter *les* tous la tête la première à l'endroit le plus profond, eux & leurs billets doux, leurs lettres galantes, leurs vers paſſionnés, & leurs nombreux volumes. Cependant comme Deſpréaux *avoir* (b) une ſorte d'eſtime pour Mademoiſelle de Scudéri, il ne *vouloir* (c) pas faire imprimer ce dialogue par reſpect pour elle; il ſe *contenter* (b) de lire *le* dans quelques ſociétés; mais l'ouvrage *être* (c) enfin donné au public, & tous les romanciers ſe *réunir* (c) contre l'auteur.

La Calprenède *être* (c) un de ceux qui ſe *croire* (c) le plus offenſés: il ſe *piquer* (b) d'être l'homme qui *conter* (b) le mieux: toute ſa réputation *dépendre* (b) de Cléopatre, de Caſſandre, & de Pharamond: il ne *voir* (c) qu'avec dé-

ſeſpoir ſa gloire attaquée. La vanité *être* (b) extrême dans cet ecrivain Gaſcon, qui *faire* (b) auſſi des vers : apprenant que les ſiens *avoir* (b) été trouvés lâches par le cardinal de Richelieu, il *s'écrier* (c) : "Comment lâche! Cadédis, il n'y a rien de lâche dans la maiſon de La Calprenède." Quelque irrité que *être* (g) ce romancier contre Boileau, auſſi bien que tous ſes confrères, il n'*avoir* (c) qu'une colère impuiſſante. Toute leur cabale réünie ne *pouvoir* (c) tirer vengeance du ſatirique : ils ſe *borner* (c) à médire de lui dans toutes les ſociétés dont ils *être* (b) les oracles.

Après Deſpréaux, il faut mettre au rang des célèbres contempteurs des romans le ſavant évêque d'Avranches Huet. Son ouvrage ſur leur origine *faire* (c) beaucoup A bruit, & *ſervir* (c) encore à décréditer *les*. Il *déplorer* (c) le ſort de la France d'être inondée de tant A frivolités, & n'*oublier* (c) rien pour faire tomber *les*.

Le père Porée *élever* (c) la voix contre les romans. Il *prononcer* (c), en 1736, une harangue dans laquelle il *foudroyer* (c) *les*. A la manière dont il repréſente *les*, il ſemble qu'on *être* (c) à la veille d'une révolution funeſte dans la littérature & dans A mœurs. On *croire* (a) entendre Cicéron & Démoſthène haranguant leur patrie en danger. Tout ce qu'on *pouvoir* (a) imaginer de plus fort contre cette ſorte d'ouvrage, l'orateur *dire* (a) *le* avec ſon éloquence & ſon eſprit ordinaire : il *parler* (a), tour à tour, en homme de lettres, A homme vertueux, A citoyen.

Les tableaux qu'il trace des romanciers faméliques, des femmes occupées jour & nuit à lire *les*, des petits enfans échappés du ſein de la nourrice, & tenant déjà dans leurs mains les Contes des Fées ; d'un gentilhomme campagnard aſſis ſur un vieux fauteuil, & liſant à ſes enfans les morceaux les plus merveilleux A *la* ancienne chevalerie *être* (a) d'une vérité frappante, & l'ouvrage d'un grand maître.

Il *croire* (a) ſi bien les romans l'écueil A la vertu, qu'il s'écrie : "Rendez-nous les chaſtes Bellérophons, les farouches Hyppolites, qui ont été inſenſibles aux ſollicitations des Sténobées & des Phèdres ; en liſant l'Aſtrée & la princeſſe de Clèves, ils *devenir* (d) amoureux." Déclamation inutile : tout l'effet qu'elle *produire* (c) *être* (c) de faire changer de batterie aux romanciers.

Ils *ſacrifier* (c) la nature à l'art : ils *choiſir* (c) une métaphyſique de ſentiment, & un perſiflage inconnu juſqu'alors. On *abandonner* (c) les grandes aventures, les projets *héroïques*, les intrigues délicatement nouées, le jeu A *les*

paſſions nobles, leurs reſſorts, & leurs effets. On ne *choiſir* (c) plus les héros ſur le trône, on *tirer* (c) *les* même de la lie du peuple. Le genre des Scudéri, des Segrais, des Villedieu, *faire* (c) place à celui des Laſſan, des Marivaux, des Crebillon. Le titre de roman *être* (b) trop décrié pour oſer déſormais en faire uſage: mais on y *ſubſtituer* (c) celui d'hiſtoire, de vie, de mémoires, de contes, d'aventures, d'anecdotes.

Gil Blas eſt le meilleur roman que nous *avoir* (e) il: vaut lui ſeul pluſieurs traités de morale. Quelle vérité! quels portraits des différens états A la vie! On ne *pouvoir* (a) refuſer des louanges à Dom Quichotte, à l'Argénis de Barclay, qui eſt un tableau des vices & des révolutions A *les* cours, & à quelques eſſais d'un genre tout particulier, tels que Zadig, Memnon, Babouc. Le comte Hamilton a *faire* (i) auſſi des romans dans un goût plaiſant qui n'eſt pas le burleſque de Scarron. Il a l'art d'intéreſſer dans le fond le plus mince, par le ſtyle le plus vif & le plus enjoué.

Le Marquis d'Argens *dire* (a) que Dom Quichotte eſt l'ouvrage qu'il *aimer* (f) le mieux avoir fait. Saint Evremond *avoir* (b) dit la même choſe avant lui. Il eſt certain qu'un roman, compoſé ſur le modèle de ceux que l'on *venir* (a) de citer, *devoir* (a) être mis au rang des excellens écrits. Un bon roman mérite d'occuper un homme de lettres, comme un poëme épique, une tragédie, une comédie. La médiocrité même en ce genre n'eſt pas moins condamnable que dans tous les autres. Cependant ſi les mœurs *être* (a) attaquées dans un roman, l'auteur *devenir* (a) le dernier de tous A écrivains.

Le grand reproche que l'on a fait à un de nos romanciers, eſt de ne devoir ſa réputation qu'à Tanzaï, au Sopha, & à pluſieurs autres ouvrages dans leſquels la licence eſt toujours préconiſée. Manon Leſcaut eſt encore un livre de débauche. L'auteur de Cléveland & des Mémoires d'un Homme de Qualité ne *devoir* (a) pas ſe louer de ces productions. Ne *pouvoir* (a) on conter agréablement ſans être l'orateur du vice?

APPENDIX,

CONTAINING

CARDS AND FAMILIAR LETTERS.

M. A. à M. B.

M. A. étant obligé d'aller à la campagne ce matin, prie M. B. de ne pas ſe donner la peine de venir aujourd'hui. M. A. ſera bien aiſe de voir M. B. après-demain à cinq heures.

M. B. à M. C.

M. B. ſouhaite le bon jour à M. C. Comme il va diner en ville, il ne pourra pas avoir le plaiſir de le voir aujourd'hui, & prie M. C. de venir demain à l'heure qui lui ſera la plus convenable.

M. C. à M. D.

Je pars aujourd'hui pour Greenwich : la voiture eſt à la porte : vous m'excuſerez ſi je ne puis avoir le plaiſir de vous voir comme je m'en étois flatté. Demain je ſerai au logis, je vous y attendrai.

M. D. à M. E.

Vous n'aviez pas beſoin d'apologie. Vous êtes trop exacte à remplir vos engagemens pour manquer de parole ; & moi, je vous eſtime trop pour vous faire des reproches. *Adieu.* Je vous parle du fonds de mon cœur.

M. E. à M. F.

Je vous prie de me renvoyer le livre auſſitôt que vous l'aurez lu. Ma ſœur ſeroit bien aiſe de le lire auſſi après vous. Vous êtes trop poli pour ne pas faire toute la diligence poſſible.

M. F. à M. G.

Je vous renvoie le livre que vous m'avez prêté : je l'ai lu avec beaucoup de plaiſir. Je ne doute pas que Mademoiſelle votre ſœur n'y en trouve auſſi ; il eſt très amuſant.

M. G. à M. H.

Comme il fait très beau tems aujourd'hui, je vous attends après diner ; nous irons voir M. A. & enſuite nous ferons une petite promenade au Parc juſqu'au ſoir : n'oubliez pas de venir auſſitôt que vous aurez diné.

M. H. à M. J.

Vous n'avez pas beſoin de m'attendre ce ſoir. Je ſuis engagé pour toute la ſoirée. Le domeſtique, qui ſe charge de ce billet, vous fera, de ma part, un rapport exact des raiſons qui m'en empêchent ; je ſuis perſuadé que vous les approuverez.

M. J. à M. K.

Je viens d'arriver de Chelſea : ſi vos occupations vous laiſſent le loiſir de venir me trouver, je vous dirai des nouvelles qui vous feront plaiſir. Je ſerai toute la journée au logis ; ainſi choiſiſſez votre heure.

M. K. à M. L.

Je vous prie de m'excuſer de ce que je n'ai pas été vous voir. Nous avons eu tant de compagnie qu'il ne m'a pas été poſſible de ſortir : vous ſavez que j'aime pourtant à vous voir. Demain je ſerai libre, & la premiere ſortie que je ferai ſera pour vous parler.

M. L. à M. M.

Comme on repréſente ce ſoir une nouvelle comédie, je me propoſe d'y aller de bonne heure pour trouver une

place convenable. On dit que M. Garrick représente le rôle de . . . . jugez quelle foule de monde il y aura. Si vous avez le tems de m'accompagner, je ſerai charme de votre compagnie.

M. M. à M. N.

Il y aura demain un grand concours de monde à . . . mon frère, mon couſin, & moi, nous y allons à cheval; ſi vous voulez être de la partie, faites le moi ſavoir, nous en ſerons tous bien aiſes, & moi particulièrement.

M. N. à M. O.

La compagnie s'aſſemblera à cinq heures, ne manquez pas de vous y trouver avec votre violon; on ſe propoſe de bien rire: votre préſence y contribuera, j'en ſuis ſûr, & votre eſprit, naturellement enjoué trouvera l'occaſion de prendre ſon eſſort.

M. O. à M. P.

Ne ſoyez pas ſurpris de ce que je ne me ſuis pas trouvé au rendez-vous: j'avois un mal de tête affreux: ce n'eſt pourtant pas l'etude qui me l'a occaſionné; vous ſavez que je ſuis naturellement un peu pareſſeux; c'eſt mon foible. Demain ſans faute je ſuis à vous.

M. P. à M. Q.

Avouez que vous êtes très pareſſeux. Quoi! deux jours ſe paſſent ſans vous voir, & ſans recevoir de vos nouvelles! Vous négligez vos amis, vous n'en avez pas de meilleurs que moi. Venez réparer la longueur de votre abſence; je vous attends ce ſoir.

M. S. à M. T.

Vous êtes un vrai miſanthrope. Depuis huit jours vous nous avez laiſſés ſans aucune de vos nouvelles: eſt-ce ainſi que l'on traite ſes amis? ſouvenez-vous que je ſuis le votre; mais j'ai tort de vous faire des reproches de vôtre ſilence; vous avez cent raiſons prêtes pour votre apologie: venez la faire vous-même, &, dès le moment que je vous verrai, je vous en diſpenſerai de quatre-vingt-dix-neuf.

M. V. à M. X.

Je vous invite à venir prendre votre part d'une couple de bouteilles de vin de Bourgogne: nous aurons quelque autre petite choſe avec cela. Mon frère, qui vous eſtime autant que moi, vous en prie: vous ne pourez pas vous refuſer à une invitation & à une prière ſi ſincère. Adieu. Ne manquez pas de venir.

M. X. à M. Y.

Il eſt difficile de ſe refuſer aux ſollicitations de ſes amis: malgré tous les préparatifs d'un voyage que je devois faire, je me propoſe de vous aller voir: ce ſacrifice n'eſt pas équivoque, & il flatte les ſentimens de mon cœur qui ſeront toujours inviolables. Puiſſe notre amitié durer auſſi long-tems que je le ſouhaiterois, elle ſeroit immortelle. En ſeriez-vous faché?

Melle. A. à Melle. B.

Je vous invite, ma chère amie, à venir prendre le thé avec moi; je ſerai ſeule, & j'eſpère que vous voudrez bien me faire le plaiſir de venir me tenir compagnie. Adieu. Je le ſouhaite encore plus que je ne l'eſpère.

Melle. B. à Melle. C.

Je ſuis charmée d'apprendre que vous ſoyez de retour de la campagne, j'aurai le plaiſir de vous voir quelquefois. Venez aujourd'hui, nous nous amuſerons à une partie de Whiſt: ma ſœur & mon frère vous invitent auſſi bien que moi.

Melle. C. à Melle. D.

En vérité, je ne ſais que penſer de votre long ſilence. Etes-vous malade? Je ſouhaite le contraire, &, ſi vous vous portez bien, venez voir une amie qui vous aime autant que vous êtes aimable, je vous attends; en conſéquence je ne ſortirai pas ce ſoir.

Melle. E. à Melle. F.

Souvenez-vous, ma chère amie, de ce que vous m'avez promis, et ne manquez pas de venir à l'heure indiquée. Nous allons à la tragedie ce ſoir; on dit que j'y pleure-

rai, parceque l'hiſtoire en eſt fort tragique: par bonheur, on repréſentera une farce qui eſſuyera mes larmes & me fera rire.

Mᵉˡˡᵉ. F. à Mᵉˡˡᵉ. G.

Je vous demande mille pardons, ma chère amie, de ce que je ne pourrai vous voir aujourd'hui. Je ne puis me diſpenſer d'aller à Kenſington : demain ſans faute je ſerai au logis, &, ſi vous ne venez pas me voir le matin, j'irai vous trouver le ſoir.

Mᵉˡˡᵉ. G. à Mᵉˡˡᵉ. H.

Je vous fais mon compliment ſur le bonheur qui vous eſt arrivé : perſonne n'en étoit plus digne que vous, & perſonne ne vous eſtime plus que moi. J'eſpère que vous ne m'oublierez pas, & que vous vous ſouviendrez toujours de notre amitié : elle doit être inaltérable.

Mᵉˡˡᵉ. J. à Mᵉˡˡᵉ. K.

Ou vous êtes malade, ou vous avez bien de l'indifférence pour une perſonne qui vous aime. Quoi ! je vous invite à venir me voir, vous me le promettez ; je vous attends, & vous ne venez pas. Quelle excuſe trouverez-vous ? Adieu. Je vous aime encore plus que je ne ſuis fâchée contre vous.

Mᵉˡˡᵉ. N. à Mᵉˡˡᵉ. O.

J'ai reçu avec le plus grand plaiſir le billet que vous m'avez envoyé. Falloit-il tant de raiſons pour vous excuſer ? Une ſeule, ma chère amie, auroit ſuffi ! je n'ai jamais douté de votre bon cœur & de votre ſincérité.

Mᵉˡˡᵉ. O. à Mᵉˡˡᵉ. P.

Si ce ſoir vous avez le tems de venir prendre le thé chez nous, vous obligerez une amie : vous y trouverez une compagnie qui, peut-être, ne vous déplaira pas. Soyez perſuadée que, ſi vous ne venez pas, vous m'affligerez. Voudriez-vous me faire de la peine ?

Mᵉˡˡᵉ. P. à Mᵉˡˡᵉ. Q.

Je ſuis très fâchée de vous quitter, ma chère amie ; de-

nous partirons pour la campagne. Quelque plaiſir qui tende, il ne ſera pas parfait loin de vous. Une choſe nſole, c'eſt que nous n'y reſterons que trois mois. Que s me paroîtra long !

Mlle. Q. à Mlle. R.

in, nous voilà de retour, & j'en ſuis bien aiſe : j'au- plaiſir de vous voir ; c'eſt celui que je déſire le ce n'eſt pas tant par rapport à vous que par rapport ; excuſez mon amour-propre, il ne recherche que lui.

Mlle. S. à Mlle. T.

ſuis invitée au bal; & malgré toute ma paſſion pour la , je voudrois bien pouvoir me diſpenſer de paroître dans ſſemblée ſi nombreuſe. Je n'aime pas la cohue ; &, ſi venez ce ſoir, je trouverai un prétexte pour me diſpenſer rtir. Faites pour moi, ma chère amie, ce que vous ne peut-être pas pour vous.

LETTRES familières ſur différens SUJETS.

LETTRE I.

Monſieur,

J'ai appris que vous étiez venu chez moi Samedi der- ier, tandis que je vous attendois où vous ſavez. J'y depuis deux heures juſqu'à quatre ; après quoi j'ai mon vol ailleurs, n'eſpérant plus l'avantage de vous Voilà mon hiſtoire, & j'apprendrai la vôtre avec bien plaiſir.

Je ſuis très parfaitement,
Monſieur,
Votre . . . .

LETTRE II.

Réponſe à la précédente.

Monſieur,

MON hiſtoire eſt analogue à la vôtre. Après avoir été chez vous, je vous ai cherché dans trois endroits

droits differens, dans chacun deſquels j'ai fait une petite pauſe : après bien des recherches, & des attentes inutiles, j'ai été voir . . . Vous voyez, Monſieur, mon hiſtoire eſt laconique ; nous en étendrons la matière Samedi prochain près de . . . où je me rendrai vers trois heures & demie.

J'ai l'honneur d'être,

Monſieur,

Votre . . . .

LETTRE III.

Monſieur,

J'AI reçu de l'argent de mon pays, & je vous verrai Samedi prochain. Comme les jours ſont courts je vous prie d'expédier vos affaires, le plutôt qu'il vous ſera poſſible, pour étendre un peu mon plaiſir. Ecrivez-moi à quelle heure & où je vous trouverai.

Je ſuis, avec toute l'affection que vous méritez,

Monſieur,

Votre . . . .

LETTRE IV.

Réponſe à la précédente.

Monſieur,

VOUS n'aviez pas beſoin de me marquer que vous aviez reçu de l'argent pour m'engager à vous indiquer un rendez-vous : il auroit ſuffi de me marquer que vous viendriez. Vous êtes bien aiſe d'être en fonds ; je vous aime trop pour vous envier cette ſatisfaction, & je m'en réjouïs avec vous. Je ſerai au coin de . . . vers trois heures ; ſi vous y êtes avant moi, ayez recours à . . . Suivez mon avis, & croyez-moi toujours prêt à vous joindre avec empreſſement & cordialité.

Monſieur,

Votre . . .

LETTRE V.

Monſieur,

JE ſuppoſe que vous vous ſouvenez encore de moi ; je ſuis revenu en Angleterre, & un de mes premiers plaiſirs ſera de vous y voir, ſi vous le voulez bien. J'ai été ſi

malheureux dans mon expédition, que j'ai, non pas oublié mais négligé de vous écrire, j'avois une foule d'embarras qui m'accabloient. Si vous voulez m'indiquer un rendez-vous, j'irai vous y témoigner combien je fais cas de votre perſonne & de votre eſtime . . . Croyez-moi ſincèrement,

Monſieur,

Votre . . . .

LETTRE VI.

Réponſe à la précédente.

Monſieur,

C'EST par un pur hazard, que j'ai reçu vos deux lettres : je croyois, & je crois encore, vous avoir donné mon adreſſe par apoſtille : ſi j'y ai manqué c'eſt une furieuſe diſtraction, & je ſuis fâché des pas inutiles que vous avez faits. Tandis que vous raiſonniez à ce ſujet ſur mon compte, je raiſonnois auſſi ſur le vôtre : je m'imaginois que votre perſonne, ou votre amitié, étoit morte, & je ſuis enchanté d'apprendre que vous vivez encore & que vous m'aimez. Je me trouverai Mercredi prochain à l'heure que vous m'indiquez à . . . où je vous prouverai que mes ſentimens ſont dignes des vôtres, & que je ſuis avec la plus ſincère eſtime,

Monſieur,

Votre . . . .

LETTRE VII.

Monſieur,

J'AI été à . . . Lundi & Mardi, & vous n'y étiez pas . . . Il ne me ſera pas poſſible d'aller vous voir avant la ſemaine prochaine : mais je ſerois bien charmé, que vous me fiſſiez le plaiſir d'entreprendre Samedi une petite promenade juſqu'ici, où j'aurois quelque choſe à vous dire. Je ſuppoſe que vous m'aimez toujours, & que vous ſerez bien aiſe de ce que . . . Ecrivez-moi, & ſoyez ſûr que je vous donnerai conſtamment des preuves de la ſincère eſtime avec laquelle je ſuis,

Monſieur,

Votre . . . .

LETTRE VIII.

Réponſe à la précédente.

Monſieur,

IL n'étoit pas néceſſaire de me dire que vous fûtes Lundi & Mardi de la ſemaine paſſée à . . . . pour m'engager à prendre part à tout ce qui peut contribuer à votre bonheur. . . . . Il n'a pas été en mon pouvoir d'entreprendre la petite promenade que vous me propoſates dans votre lettre la ſemaine paſſée. Si Samedi prochain vous venez en ville, faites-moi ſavoir à quelle heure je pourrai vous trouver à . . . pourvû que ce ſoit après deux heures, je ſerai ponctuel à m'y rendre pour vous y confirmer les ſentimens de cordialité avec leſquels je ſuis,

Monſieur,

Votre . . . .

LETTRE IX.

Monſieur,

LES eaux du Léché ne vous auroient-elles pas fait oublier le rendez-vous de demain? . . . Je vous en rappelle le ſouvenir par ce petit chiffon. Je vous attends, ou vous m'attendrez, vers quatre heures, à . . . Je me fie à votre amitié: vous connoiſſez la mienne; & ſoyez perſuadé que perſonne n'eſt plus que moi, &c.

LETTRE X.

Monſieur,

SI vous êtes fâché contre moi pour vous avoir manqué de parole hier, vous avez grand tort. On m'a inſinué qu'il falloit de l'exactitude; de ſorte qu'étant de garde toute la ſemaine je ne pourrai aller en ville que la ſemaine prochaine. Venez voir, mon cher, votre galérien Samedi; il peut vous donner une longue audience, & c'eſt le ſeul plaiſir qu'il connoiſſe: j'eſpère que vous ne le lui refuſerez pas, & que vous aimerez toujours les gens qui vous aiment. Je ſuis très-ſincèrement,

Monſieur,

Votre . . . .

LETTRE XI.

Monſieur,

JE n'avois qu'un moment à reſter en ville Samedi dernier ; &, comme on ne peut ſe tirer d'avec vous qu'avec peine, je n'ai pas voulu m'expoſer avec un homme ſi dangereux. Je ſerai entièrement libre Samedi prochain, & j'eſpère que nous nous amuſerons ſuivant notre louable coutume. J'ai reçu votre billet auprès de . . . . où je me trouverai ſurement avant cinq heures.

Je ſuis très-parfaitement,

Monſieur,

Votre . . . .

LETTRE XII.

Monſieur,

IL ne m'a pas été poſſible juſqu'à préſent de dégager ma parole : mille occupations viennent en foule m'empêcher de vous aller voir à la campagne : à peine ai-je le tems d'aller me promener au Parc. Agréez mes vœux au renouvellement de l'année ; ils s'étendent à tout ce qui peut vous faire plaiſir auſſi bien qu'à Madame votre épouſe, à qui je prends la liberté de préſenter mes reſpects.

J'ai l'honneur d'être avec eſtime,

Monſieur,

Votre . . . .

LETTRE XIII.

Monſieur,

JE me rendrois coupable envers vous de la plus noire ingratitude, ſi je ne ſaiſiſſois pas les premiers momens de loiſir pour m'acquitter envers vous d'un devoir auſſi doux pour moi qu'il eſt indiſpenſable. Vous avez droit à ma reconnoiſſance, pas les bienfaits dont vous m'avez comblé, & par les ſervices que vous me rendez tous les jours. C'eſt à vous que je dois tout ce que je ſuis.

Notre navigation a été des plus heureuſes ; les vents nous ont été favorables, & nous ſommes arrivés en auſſi bonne ſanté que nous pouvions l'eſpérer, vue la longueur du trajet : une ſeule tempête m'a un peu effrayé ; les pilotes prenoient plaiſir à m'en augmenter le danger. Quel amuſement de tourmenter les gens ! Je n'ai jamais eu ſi peur de ma vie : ma

frayeur eſt pardonnable; j'étois novice, & je puis bien vous aſſurer qu'à mon retour je ſerai plus aguerri. Vous devinez, ſans doute, que j'ai payé le tribut: j'ai été malade pendant vingt-quatre heures. Le capitaine a eu pour moi tous les égards imaginables: c'eſt lui qui m'a raſſuré dans ma frayeur; c'eſt une obligation de plus que je lui ai: ſans lui je me ſerois bien ennuyé: il m'a égayé par ſon humeur enjouée: c'eſt un rôle qu'il joue parfaitement bien; mais c'eſt la moindre de ſes qualités; il eſt auſſi généreux qu'amuſant, &, ſi j'oſois hazarder une hyperbole, je dirois qu'il calme les flots impétueux de la mer: pardonnez cette expreſſion, en faveur de la joie que j'ai d'être en état, dans des climats éloignés, de pouvoir vous témoigner ma reconnoiſſance; elle ſera toujours auſſi vive que le reſpect avec lequel j'ai l'honneur d'être,

Monſieur,

Votre . . . .

LETTRE XIV.

Ma très chere mere,

J'ESPERE que vous trouverez que j'ai ſuivi, autant qu'il a été en mon pouvoir, le plan d'éducation que vous m'avez tracé. C'eſt particuliérement aux ſoins continuels de ma gouvernante que je dois les progrès que j'ai faits depuis que je ſuis dans ſon école. J'ai taché de répondre à ſes ſoins par mon aſſiduité à l'étude et par mon attention à remplir avec exactitude les differentes tâches qui m'étoient données. Puiſſé-je par ce moyen ſatisfaire aux obligations infinies que je vous dois pour votre tendre ſollicitude ſur mon bonheur futur, et ainſi mériter le nom de

Votre chere fille,

M. B.

LETTRE XV.

Mon très cher pere,

NOS vacances commenceront le 18 du préſent mois. Vous pouvez m'envoyer chercher le 12. Notre maitre ne le trouvera pas mauvais. Cette petite anticipation des vacances ne fera point de tort à mon tempérament, et ne peut en faire à mon cours d'étude; car les écoliers ne feront rien cette derniere ſemaine, que d'écrire des lettres à leurs tendres et bien aimés parents, pour leur annoncer la bonne nouvelle que les vacances vont commencer, et qu'ils auront le plaiſir de revoir leurs chers enfants. Le reſte du tems ſera employé à

répéter des choſes que je ſais parfaitement bien. Par cet arrangement vous me procurerez le plaiſir d'être avec vous une ſemaine de plus.

Je vous prie de me croire avec la plus grande
Soumiſſion, et le plus reſpectueux attachement.
Votre &c.

LETTRE XVI.

Ma très-chere mere,

JE jouirai bientot du plaiſir de vous revoir et de vous embraſſer; nos vacances commenceront le 17 du courant. Mon impatience de voir ce jour arriver ne vient point de l'ennuy de ma préſente ſituation, mais de l'ardent deſir que j'ai d'être avec vous quelques ſemaines, après une année d'abſence. J'eſpere que le témoignage que ma gouvernante et mes autres maitreſſes vous donneront de mon application à l'étude, et de mon aſſiduité aux diverſes occupations de notre école, vous ſera auſſi agréable qu'il eſt avantageux pour moi.

LETTRE XVII.

Mon très cher pere,

VOUS me demandez un compte fidele de l'emploi de mon tems. Je vais vous ſatisfaire ſur cet objet, et vous verrez que je n'ai pas le loiſir d'être pareſſeux. Nos traductions Latines et Françoiſes ſont corrigées par les ſous-maitres, nous les récrivons au net, et les étudions pendant un quart d'heure ou une demi-heure, enſuite nous les répétons au maitre, traduiſant le Latin en Anglois et l'Anglois en Latin. Nous analyſons les parties du diſcours, rapportant chaque mot à ſa claſſe et à ſa regle, à ſa racine et à ſa ſignification primitive et métaphorique. Nous répétons une page des racines Latines et une page des racines Gréques; la même méthode eſt ſoivie pour le François. Après déjeuner nous traduiſons deux pages de Ciceron, et deux pages de Demoſthene; le reſte de la matinée eſt employé à l'écriture, à l'arithmétique et à la tenue des livres de compte. Après midi nous répétons un chapitre de la grammaire Angloiſe, feſant la comparaiſon de cette partie du diſcours avec les regles des langues Latine et Françoiſe correſpondantes au même chapitre. Nous traduiſons deux pages de Tite Live, une page de Demoſthene, cent vers de Virgile ou d'Horace, et 4 pages

place convenable. On dit que M. Garrick représente le rôle de . . . . jugez quelle foule de monde il y aura. Si vous avez le tems de m'accompagner, je ſerai charme de votre compagnie.

M. M. à M. N.

Il y aura demain un grand concours de monde à . . . mon frère, mon couſin, & moi, nous y allons à cheval; ſi vous voulez être de la partie, faites le moi ſavoir, nous en ſerons tous bien aiſes, & moi particulièrement.

M. N. à M. O.

La compagnie s'aſſemblera à cinq heures, ne manquez pas de vous y trouver avec votre violon; on ſe propoſe de bien rire: votre préſence y contribuera, j'en ſuis ſûr, & votre eſprit, naturellement enjoué trouvera l'occaſion de prendre ſon eſſort.

M. O. à M. P.

Ne ſoyez pas ſurpris de ce que je ne me ſuis pas trouvé au rendez-vous: j'avois un mal de tête affreux: ce n'eſt pourtant pas l'etude qui me l'a occaſionné; vous ſavez que je ſuis naturellement un peu pareſſeux; c'eſt mon foible. Demain ſans faute je ſuis à vous.

M. P. à M. Q.

Avouez que vous êtes très pareſſeux. Quoi! deux jours ſe paſſent ſans vous voir, & ſans recevoir de vos nouvelles! Vous négligez vos amis, vous n'en avez pas de meilleurs que moi. Venez réparer la longueur de votre abſence; je vous attends ce ſoir.

M. S. à M. T.

Vous êtes un vrai miſanthrope. Depuis huit jours vous nous avez laiſſés ſans aucune de vos nouvelles: eſt-ce ainſi que l'on traite ſes amis? ſovenez-vous que je ſuis le votre; mais j'ai tort de vous faire des reproches de vôtre ſilence; vous avez cent raiſons prêtes pour votre apologie: venez la faire vous-même, &, dès le moment que je vous verrai, je vous en diſpenſerai de quatre-vingt-dix-neuf.

M. V. à M. X.

Je vous invite à venir prendre votre part d'une couple de bouteilles de vin de Bourgogne: nous aurons quelque autre petite choſe avec cela. Mon frère, qui vous eſtime autant que moi, vous en prie : vous ne pourez pas vous refuſer à une invitation & à une prière ſi ſincère. Adieu. Ne manquez pas de venir.

M. X. à M. Y.

Il eſt difficile de ſe refuſer aux ſollicitations de ſes amis : malgré tous les préparatifs d'un voyage que je devois faire, je me propoſe de vous aller voir : ce ſacrifice n'eſt pas équivoque, & il flatte les ſentimens de mon cœur qui ſeront toujours inviolables. Puiſſe notre amitié durer auſſi long-tems que je le ſouhaiterois, elle ſeroit immortelle. En ſeriez-vous faché ?

Melle. A. à Melle. B.

Je vous invite, ma chère amie, à venir prendre le thé avec moi ; je ſerai ſeule, & j'eſpère que vous voudrez bien me faire le plaiſir de venir me tenir compagnie. Adieu. Je le ſouhaite encore plus que je ne l'eſpère.

Melle. B. à Melle. C.

Je ſuis charmée d'apprendre que vous ſoyez de retour de la campagne, j'aurai le plaiſir de vous voir quelquefois. Venez aujourd'hui, nous nous amuſerons à une partie de Whiſt : ma ſœur & mon frère vous invitent auſſi bien que moi.

Melle. C. à Melle. D.

En vérité, je ne ſais que penſer de votre long ſilence. Etes-vous malade ? Je ſouhaite le contraire, &, ſi vous vous portez bien, venez voir une amie qui vous aime autant que vous êtes aimable, je vous attends ; en conſéquence je ne ſortirai pas ce ſoir.

Melle. E. à Melle. F.

Souvenez-vous, ma chère amie, de ce que vous m'avez promis, et ne manquez pas de venir à l'heure indiquée. Nous allons à la tragedie ce ſoir ; on dit que j'y pleure-

rai, parceque l'hiſtoire en eſt fort tragique: par bonheur, on repréſentera une farce qui eſſuyera mes larmes & me fera rire.

Melle. F. à Melle. G.

Je vous demande mille pardons, ma chère amie, de ce que je ne pourrai vous voir aujourd'hui. Je ne puis me diſpenſer d'aller à Kenſington: demain ſans faute je ſerai au logis, &, ſi vous ne venez pas me voir le matin, j'irai vous trouver le ſoir.

Melle. G. à Melle. H.

Je vous fais mon compliment ſur le bonheur qui vous eſt arrivé: perſonne n'en étoit plus digne que vous, & perſonne ne vous eſtime plus que moi. J'eſpère que vous ne m'oublierez pas, & que vous vous ſouviendrez toujours de notre amitié: elle doit être inaltérable.

Melle. J. à Melle. K.

Ou vous êtes malade, ou vous avez bien de l'indifférence pour une perſonne qui vous aime. Quoi! je vous invite à venir me voir, vous me le promettez; je vous attends, & vous ne venez pas. Quelle excuſe trouverez-vous? Adieu. Je vous aime encore plus que je ne ſuis fâchée contre vous.

Melle. N. à Melle. O.

J'ai reçu avec le plus grand plaiſir le billet que vous m'avez envoyé. Falloit-il tant de raiſons pour vous excuſer? Une ſeule, ma chère amie, auroit ſuffi! je n'ai jamais douté de votre bon cœur & de votre ſincérité.

Melle. O. à Melle. P.

Si ce ſoir vous avez le tems de venir prendre le thé chez nous, vous obligerez une amie: vous y trouverez une compagnie qui, peut-être, ne vous déplaira pas. Soyez perſuadée que, ſi vous ne venez pas, vous m'affligerez. Voudriez-vous me faire de la peine?

Melle. P. à Melle. Q.

Je ſuis très fâchée de vous quitter, ma chère amie; de-

main nous partirons pour la campagne. Quelque plaiſir qui m'y attende, il ne ſera pas parfait loin de vous. Une choſe me conſole, c'eſt que nous n'y reſterons que trois mois. Que ce tems me paroîtra long !

Melle. Q. à Melle. R.

Enfin, nous voilà de retour, & j'en ſuis bien aiſe : j'aurai le plaiſir de vous voir ; c'eſt celui que je déſire le plus : ce n'eſt pas tant par rapport à vous que par rapport à moi ; excuſez mon amour-propre, il ne recherche que lui-même.

Melle. S. à Melle. T.

Je ſuis invitée au bal; & malgré toute ma paſſion pour la dance, je voudrois bien pouvoir me diſpenſer de paroître dans une aſſemblée ſi nombreuſe. Je n'aime pas la cohue ; &, ſi vous venez ce ſoir, je trouverai un prétexte pour me diſpenſer de ſortir. Faites pour moi, ma chère amie, ce que vous ne feriez peut-être pas pour vous.

Lettres familières ſur différens Sujets.

LETTRE I.

Monſieur,

J'AI appris que vous étiez venu chez moi Samedi dernier, tandis que je vous attendois où vous ſavez. J'y reſtai depuis deux heures juſqu'à quatre; après quoi j'ai pris mon vol ailleurs, n'eſpérant plus l'avantage de vous voir. Voilà mon hiſtoire, & j'apprendrai la vôtre avec bien du plaiſir.

Je ſuis très parfaitement,
Monſieur,
Votre . . . .

LETTRE II.

Réponſe à la précédente.

Monſieur,

MON hiſtoire eſt analogue à la vôtre. Après avoir été chez vous, je vous ai cherché dans trois endroits

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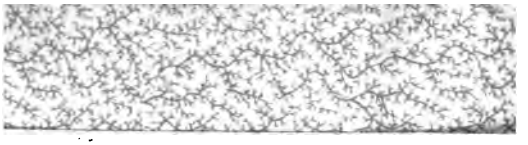

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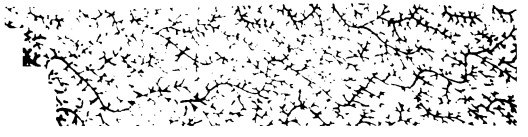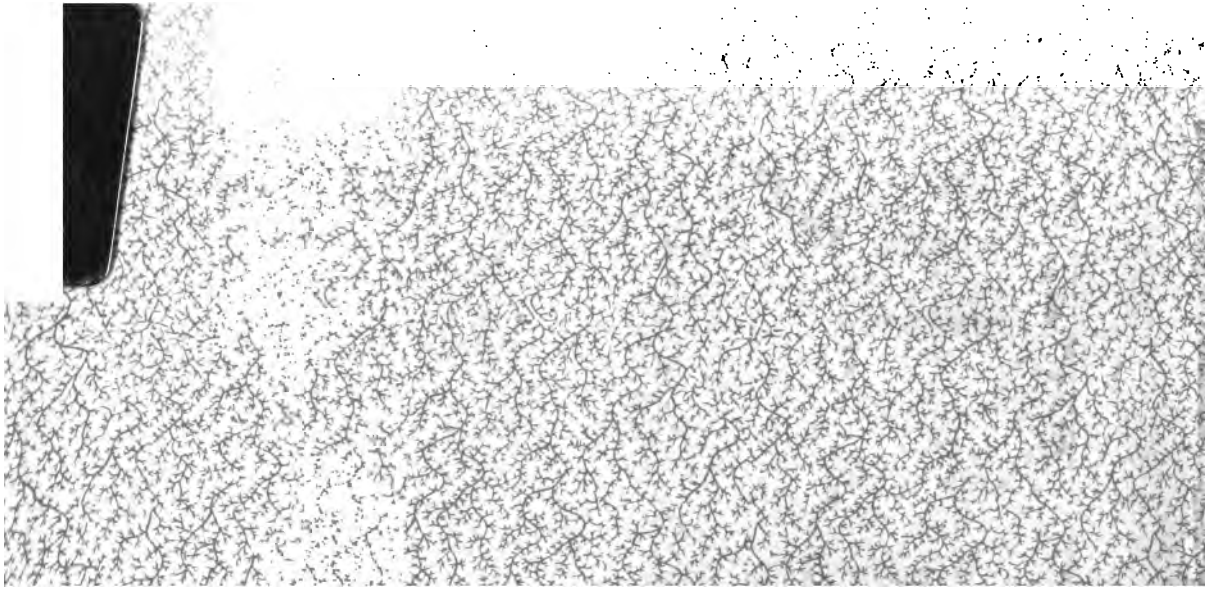
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